

# THE CHINESE RECORDER

AND

## Missionary Journal.

---

VOL. XXX. No. 8.

AUGUST, 1899.

\$3.50 per annum.

---

*Dr. Griffith John in Hunan.*

*(Concluded from p. 340, July number).*

### II.

FROM Hankow to Hêng-chou our journey was by water; at Hêng-chou the land journey commenced. On our land journey we visited Lei-yang, An-jên, and other places where there are converts connected with the London Missionary Society in this part of Hunan. It is a journey of 450 li, or 150 English miles, and it took us ten days to complete it. A line drawn from Hêng-chou to Lei-yang, from Lei-yang to An-jên, and from An-jên back to Hêng-chou, forms a triangle, and gives almost exactly the route along which we travelled. We passed through many towns, large and small, and preached to thousands of people. Whilst the curiosity was considerable everywhere, there was no attempt to maltreat us anywhere. At one place the villagers were exceptionally rude; but I am convinced that their rudeness sprang chiefly from their determination to have a full and a long look at the foreigner. Three or four stout fellows laid hold of the poles of my chair, and compelled the bearers to put it down. I put my head out, and asked them what they wanted. "We want to see the foreigner," was the reply. "All right," said I, "wait a moment, and I will come out and show myself." "But are you not a Ningpo man?" "No, I am a foreigner." "Are you an Englishman?" "Yes, I am an Englishman." Then some one touched my hat, and I asked him what he did it for. "We want," said he, "to see what you have got inside." I took off my hat, and, pointing to my head, said, "That is all." They enjoyed the joke, and begged me to resume my seat, and proceed on my journey.

The traveller in Hunan requires a good deal of patience and no little affability of manner. The more he shows himself to the people and talks to them, the better. The missionary who speaks the

language has a great advantage in this respect, if he will only use his opportunities. We often indulged the curiosity of the people in this way, though very tired, and won golden opinions by so doing. It is a dangerous thing to carry a stick in Hunan, or indulge in threats of any kind. There is a great deal of the bull-dog in the Hunanese—a very great deal as compared with the Hupeh people.

We started from Hêng-chou on the morning of the 10th of May, accompanied by an escort of from thirty to forty soldiers, with Captain Wang in command. We passed through a lovely country, the sight of which we enjoyed immensely. And such was our good fortune right through to the end. In fact the whole of Hunan is a delightful province for picturesque scenery; and the valley of the Siang is especially charming. Just before starting three guns were fired, the trumpeters blew their trumpets, and the standard-bearers took their stand at the head of the procession. It was a grand display, and to my eye a very strange sight. It must not be supposed, however, that the display was intended to strike terror into the hearts of the people. Nothing of the kind. Nothing could have been more peaceful in its intentions, for in the event of trouble it is very doubtful if these braves would have shown any fight at all. Captain Wang would have stood by us, I have no doubt, for he is a brave and faithful man. As to the braves, they would, I fear, have shown the white feather, and retired upon "their own supports." At one place on this journey there was a little excitement, and I was curious to know what Captain Wang and his braves would do. Here was an opportunity for a little display of military authority and daring. But Captain Wang had his own way of doing things, and they were not at all military. In an instant he leaped from his horse, then, facing the crowd, he made a profound bow, and spoke thus: "Friends, these gentlemen are foreigners; they are good men and preachers of a good doctrine. They have come to Hunan to preach the Gospel and exhort the people to be good. I beg you to treat them with consideration and respect." That was Captain Wang's method of quieting the people, and an excellent method it was. Nothing more was wanted. As for the braves, they had moved on as if the matter was no concern of theirs. The object of the military display was simply to show the people that we were travelling in Hunan with the cognizance and permission of the officials, and so far it did a good service. The eyes of the people are on the officials, and their conduct towards us is determined by what they suppose to be the official attitude and will. Our experiences on the whole of this journey, whether by land or water, show clearly that such is the fact, and that it is the fact in Hunan as well as in all the other provinces. All such displays are

utterly opposed to the wishes of the missionary, and it is to be hoped that the day is not far distant when there will be as little need for them in Hunan as there is in Hupeh or any other part of the empire.

Long before we reached Lei-yang we were met by a number of soldiers sent by the magistrate to escort us to the city; so by the time we arrived, our escort had swollen to about fifty persons. A large number of Christians also came out to meet us, some of them carrying a *wan-ming-san* and several tablets in their hands. We were carried right through the city on our way to the house which the Christians have hired for a meeting place. The people stared at us as we passed by, and seemed very much interested in the novel sight; but I saw no angry look, nor heard any angry word. An immense crowd followed us, and we found it necessary, though hungry and tired, to go out and preach to the people in order to allay their curiosity. After preaching for an hour or more, we sat down to a sumptuous feast, prepared for us by the Christians.

The Christians at Lei-yang seem very well to do. They gave us a right royal reception, and made every arrangement for our comfort during our stay with them. The enquirers in the Lei-yang district are very numerous, not less than 2,000 in all probability. A list of candidates, consisting of nearly 500 names, was placed in our hands on our arrival at the city; but after a good deal of thought and consultation, we came to the conclusion that it would be unwise to baptize many of them on this visit. In order, however, to make a beginning, ten men were selected as manifestly worthy of admission to Church fellowship. These ten, together with the son of one of them, were baptized on the following day in the presence of a large congregation of Christians and heathen. It was a wonderful sight, and I shall never forget it. We have every confidence in these ten. Indeed, we might have baptized many more without much hesitation; but we thought it best to adopt the principle of "slow and sure" at the beginning of the work in and around the city of Lei-yang. The city is very prettily situated and well peopled. The people seem also very well off, as compared with some other parts of Hunan. The tea-oil plant is grown largely all around the city, and coal abounds in the district. We did not come across any of the coal mines, but we saw some very fine specimens of anthracite at one or two places.

We left the city early on the 13th for Sin-shih-kiai, a large town in the Lei-yang district. Here also there is a great work going on in connection with our Society. Out of hundreds of enquirers we examined about sixty and baptized forty-five. Among the Christians at Sin-shih-kiai are to be found some of the most respectable people of the place. Not a few of them are men of means. We were delighted with the chapel which the Christians are putting up for their own

use. It is a large building, intended to seat from three to four hundred people. The style is foreign, and will be a truly handsome structure when finished. Attached to the chapel there are to be rooms for the foreign missionary, a house for the native evangelist, a school-room, and a guest-room. The whole would cost at Hankow not less than Tls. 2,000. They say that it will cost them something over \$1,000. How they are going to manage it I do not know. Labour and building materials are much cheaper at Lei-yang than at Hankow, and that is in their favour. In the Lei-yang district there are several branch stations connected with the two principal ones, and there is one station in Chang-ning, the adjoining district. We should have been glad to visit them all, but for this we had no time.

We arrived at An-jên on the 16th of May. Here again every respect was shown to us by the magistrate. Several soldiers were sent by him to meet us and conduct us to the city. On our arrival one salute after another was fired in our honour. He called on us immediately and pressed us hard to make a long stay. We were very much pleased with this official; he seemed so warm-hearted and true. The city of An-jên is prettily situated, but it is very small, and the people are miserably poor. It is the most wretched place I have seen in China in the shape of a walled city, and the people, taking them all in all, are the most ill-favoured. They suffer much from fever and ague, and still more from the opium habit, which is very common. So poor are they that litigation is hardly known in the district. We got this from the magistrate, and he spoke *feelingly*. In the midst of all this poverty and wretchedness there is, I am glad to say, a good Christian work going on. We have a nice little chapel in the city and a number of promising Christians. On this visit we examined several candidates and baptized twelve. With these twelve we were much pleased, and very much so with some of them. Mr. P'êng had told us that there would be no feasting at An-jên, as the Christians were too poor to provide a feast. In this, however, he was mistaken. They had prepared, not only one feast, but two.

We left An-jên early next morning and reached Huang-t'ien-pu at dusk, where we have a number of converts. In the immediate vicinity is Ho-kia-ngao, a small village in which we have a house, given to the Mission by a convert named Ho Hsin-pu, for church purposes. Here we spent the night. After partaking of a substantial meal given to us by the converts, we had a service, at which nine candidates were baptized. The converts here seemed very warm-hearted and true.

We started early next morning and arrived about 4 p.m. at a small town called Tou-shih-ling, where we spent the night. I shall always remember Tou-shih-ling on account of the magnificent night's



sleep I got there. I had been suffering from a bad cold for many days, and my nights were somewhat restless. Tou-shih-ling gave me what I needed, so I rose the next morning another man.

The next day, May 19th, it rained heavily all day, but we managed to push through, and reached Hêng-chou in the afternoon. We were received by the converts with great heartiness. Old Mrs. P'êng, Mr. P'êng's mother, wept for joy when she saw us, and Mrs. P'êng, the wife, was as profuse in her demonstrations of gladness as she could afford to be. To our great joy we found a number of letters waiting us from Hankow. These we devoured with great avidity. In the evening we had a prayer meeting, at which Mr. Sparham, Mr. Greig, and myself spoke. Mr. P'êng gave the Hêng-chou Christians an account of our experiences on the overland journey, which greatly delighted all present.

The morning of the next day was given to making preparations for the homeward journey. We had no difficulty in getting a boat, and in course of time we managed to get all our belongings on board. We walked to the boat through the suburbs, and found the people perfectly quiet. We crossed the river, accompanied by two gunboats, which had been detailed to escort us to Siang-tan. The officials were again all attention and kindness. How different our departure this time from that of the previous time! On that occasion we left Hêng-chou bowed down with sorrow. On this occasion our hearts were overflowing with joy; and Mr. P'êng was the happiest man among us. "I feel," said he, as we were bidding good-bye to Hêng-chou, "as if I could not contain myself for joy. I want ten men to join me in my rejoicings." And well he might rejoice, for he has been the principal human agent in connection with this great work in Hunan. His efforts have been truly apostolic, and they have been abundantly blessed. It was a joy to us to find how high his reputation stands in the estimation of the officials and people. Again and again have we heard the officials bear the highest testimony to his character and worth. "If you are going to open a chapel at Chang-sha, please put Mr. P'êng Lan-seng in charge of it. We know him, and he is both good and wise." Such was the request made to us by the Chang-sha officials, when the question of purchasing a house there came up between them and ourselves.

We travelled all Saturday night and reached Hêng-shan early on Sunday morning. After breakfast we went on shore, and had a service with the Christians, at the close of which fourteen men and three women were baptized. The chapel was full of Christians, and all seemed exceedingly bright and happy.

The greater part of Monday and the whole of Tuesday were spent at Siang-tan, negotiating for a house. I have already given

some account of these negotiations and the success which attended them. Few things on this visit to Hunan delighted us more than the securing of this fine house at Siang-tan for the Mission.

We arrived at Chang-sha on the 24th, at about 9 a.m., and were delighted to see the little *Lihan* at anchor there as we approached the place. We secured passages for the servants and ourselves, and got our baggage transferred from one boat to the other. At 2 p.m. the *Lihan* weighed anchor, and we were off for Hankow, where we arrived at 10 a.m. on Friday, the 26th of May.

I have made many interesting journeys in China during my long missionary career of forty-four years. But, taking it all in all, this my last journey must be regarded as the most interesting of all. Other journeys have been longer, but no journey so important or so replete in thrilling incident. The attractiveness of the country through which we passed, the character of the people with whom we had to deal, the magnitude of the Christian movement which we witnessed, the almost daily intercourse with Christian converts in the most anti-Christian province in the empire—these, and such things as these, have made it a journey that will ever remain unmatched in my memory. Though not the longest of my journeys, it was by no means a short one. The round trip is 3,230 *li*, or 1,070 English miles. It took us thirty-two days to complete it; it would have taken three or four weeks more but for the steam launch.

The main thing that makes it a unique journey to me is the vastness of the Christian work that is going on in that part of Hunan. There are thousands of enquirers there. On this visit we baptized 192, and we might have baptized hundreds more. We are carrying on mission work in nine *hsien*, or districts. We have in all twenty-two places of worship in these districts, of which five have been provided by the Society and thirteen by the converts themselves. These are strange facts. They impressed us deeply when in the midst of them, and now, that we have had time to think of them calmly and prayerfully at a distance, they simply fill our souls with wonder and praise.

The *people* of Hunan are ripe for the Gospel and for all kinds of improvements. The Hunanese are a brave, fearless people; when they are converted they will make *out and out* Christians. We did not approve of much of the display they made in connection with our advent among them, and we did what we could to prevent the recurrence of it. But it has its good side. It shows the stuff of which the Hunan man is made and how it comes out in his Christian life. The Hunan convert is not ashamed of his Christianity. With him it is an open profession and a bright, joyous life.—*N.-C. Daily News.*

*Valedictory Address.\**

BY J. EDKINS, D.D.

**I**N taking farewell of my office as chairman I would like to look out on the field of missionary labour presented by China at the present time and allude to some features of the past year's history as they bear on the progress of religion in China. I wish to refer to Bible studies, to recent missionary intelligence, to seasons of revival, to the circulation of Christian books, to anti-opium and anti-foot-binding activity, and to the attitude of the Chinese mind in relation to Christianity.

The work of Bible translation and the compilation of commentaries leads to a very large amount of Bible study. Missionaries while occupied in this way, feel that they have a goodly heritage, because they are working among the fruits and flowers of the Lord's garden and that the lines of their destiny are cast for them in pleasant places. There is more attention than ever before devoted at the present time to the Scriptures, and it is true of all the missionary body that their work is the teaching of the book of God. While conversing lately with Buddhist priests from the Puto monastery in Chekiang, who had come here to take charge of two new marble images of Buddha from Oude in India, it may be concluded that image worship under the Buddhist teaching seems to satisfy the religious aspirations of the people. The priests are monks who have read their books indeed, but have taken up the religious life simply as an unworldly occupation. They prefer the quiet life of a monastery to the world with its distractions. They can adore the marble image of Buddha, the type of intelligence and mercy, and they regard the ideal life as that of contemplation on the wisdom of India, as seen in the thoughts of Shakyamuni Buddha. A Kwei-chow priest I conversed with had gone to Wu-tai-shan in Shan-si from his native place in Kwei-chow and then found in Puto a home where he has remained for many years till the arrival of these images from India. Hwei Ken, one of his companions, has taken advantage of ocean steamers and found his way to Oude.

He told me he belongs to An-lu prefecture on the Han River, 120 miles west of Hankow. He left China three years ago to collect money to rebuild the How-sz at Puto. He went to Hong-kong and Saigon, to Singapore, Penang, Rangoon, and Calcutta. There were Chinese everywhere, and they were very numerous. He proceeded up the country to Oude, and had two marble images made.

\* Read at the Shanghai Missionary Association, June, 1899.

Chinese translated for him, and he himself superintended the sculptors in reproducing the more characteristic features of Buddha and Kwan Yin as he knew them. He himself cannot paint, but his Chinese friends painted for him, and the Hindoo sculptors saw what was needed, and met his wishes. His patience was great. He waited a year in the marble quarries of Oude and brought away in triumph his two images, adorned with diamonds and rubies\* and cheap gold embroidery carefully put on by the sculptors to represent the winding sash band which flows down from his neck to his feet and all round the dais on which he sits cross-legged. Hwei Ken went every day by railway, a journey of twenty-five minutes from Lucknow, to watch the progress of his sculpture at the quarries. He also had three images made of a small kind—Amida, Ta-shi-chi and another. He had the high Hindoo nose removed, and the features were, under his direction, made to conform to the Chinese fashion. The price, 10,000 taels, is independent of the stones. The large stone on the forehead is a carbuncle. Rev. Timothy Richard thinks that the Shantung sculpture is better than the Hindoo. My own idea is that the Chinese learned the art from the Hindoos, and they from the Greeks. Sir W. Hunteer in the *Indian Gazeteer*, says Hindoo sculpture has decayed. We see what it is capable of doing in these images.

What Chinese Buddhism is we see at present in this journey of Hwei Ken. Hwei Ken went as one in a succession of Chinese priests who have gone to India in former centuries. They were absent many years. He was able to make use of ocean steamers to reach the land of Buddha, and these two images are what he brings back with him to add to the many images already adorned at Puto. The contrast is remarkable at the present time of seething activity in commercial life. All around us in Shanghai building operations proceed more rapidly than ever. The Buddhist priest thinks not at all on the new life of the world. His thought is still exclusively set on ancient Indian thought as embodied in Buddha. The Christian missionary, on the other hand, comes to China, establishes himself in every province, and commences instructing the people in churches and in class rooms in the Book of God, the Book of books, the tree of life, the leaves of which are for the healing of the nations.

The Bible theology is a system of instruction for all the nations of the world. The missionary band are engaged in communicating the teaching of the Word of God to every man. The Anglo-Saxon race have undertaken this work, and will continue it during the

\* Visitors who have gone since to see these images, deny that either the diamonds or rubies are genuine.



20th century, which will begin its course in eighteen months from the present time. There is no sign of abatement in missionary enthusiasm. It will increase greatly during the next century, and the prospect is favourable in a very high degree. The victory which we anticipate for Christianity is the victory of the Word of God.

Let me just refer to the results of Bible circulation during the last year. The British and Foreign Agency sold 728,000 portions of the Scriptures, and among these 32,000 New Testaments. The portions were a gain of twenty per cent over the numbers in 1897 and the New Testaments were nearly two-thirds more than in that year. Whole Bibles and Old Testaments were one-fifth more than in the previous year. If we compare the circulation of the Scriptures now with what it was ten years ago it is fully five times as great. What can the conservative party do when they are struggling to resist the progress of the Word of God? Let us break their bands asunder, they say. Let us cast away their cords from us. But the Lord will have them in derision. He will break them in pieces as a potter's vessel. The American Bible Society also aided to a very gratifying extent the amount of Bible circulation. They number 437,000 Scriptures and portions sold during the past year. In all 1,165,000 is the amount of circulation for 1898, and a million for 1897. The Chinese have spent about \$25,000 in buying the Scriptures and \$22,500 in buying the books of the Diffusion Society and of the Chinese Tract Society. The Mission Press, Shanghai, printed forty-five million pages during last year.

The missionary Conferences of the past year have been productive of much increase in spiritual devotedness on the part of those who have taken part in them. The visit of Mr. Inwood, the representative from Keswick, was very much enjoyed. A great susceptibility was shown by the Chinese, especially in southern cities. The impression on Mr. Inwood's mind was very favourable. He saw signs of the presence of the Spirit of God attending the ministration of the Word of God. His words, translated for him into the local dialect, found their way to the hearts of the people. They felt the presence of the power of God. The revival spirit followed him to each new mission station, and the native Christians, with their pastors and the missionaries who superintend their churches they have founded, rejoiced in the time of refreshing from the presence of the Lord, which came to them as to others like a gracious rain of influence from above. Such things make this year memorable in the history of the Missions. It reminds me of the visit of William Burns for a few short years in China. He was in heart and in zeal a revivalist. He had taken part in powerful revivals in Scotland and in Ireland. He came to China in 1847, and a few years later he

saw signs of the power of the spirit in Pechuya, near Amoy. The facts met with by William Burns, and now in the present year by Mr. Inwood, show how capable the Chinese are of religious enthusiasm. They will yet bow before the cross they now despise, because God has made them like us with a complex mental and spiritual structure.

How many tens of thousands of young Chinese become Buddhists and Taoists? You ask them why, and they say because they saw the vanity of the world. The phrase is *K'an-p'o-liau-shih-su*. They were convinced that the world's honour and pride are not worth struggling for. They came to the experience of a truth like that of the Book of Ecclesiastes and of that described in the life of Buddha. They see the nothingness of the world's promise of enjoyment, and resign its hopes and pleasures for the life of monastic brotherhood in a monastery.

Perhaps the most striking event of the year is the remarkable opening of Hunan to the Gospel. The opposing efforts of adversaries ultimately do good to the Christian cause. The people are now entering with impetuosity into the new field of inquiry presented by the Gospel. Victory is inscribed on the banners of the Christian army. Hunan yielding to the Gospel is the fulfilment of Isaiah's words, "The sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations." Is. lx. 14, 15. Dr. John baptized lately 192 candidates, and 1,000 more were seeking baptism. Dr. John says there is a wonderful work going on all over the Heng-chow and Lei-yang region in Hunan fertilized by the Siang river. The London Mission has bought a house at Chang-sha with the permission of the officials. A native evangelist will carry on work here till the arrival of a foreign missionary. At Siang-tan, a great tea centre, the London Mission also has a hired house, where there are regular Christian services. Eleven were baptized there and fifty-seven at Heng-shan, where the Mission also has its own house. At Heng-chow there is a mission house in foreign style, and thirty persons were baptized there. At Lai-yang, a hien city about 150 English miles to the south-west of Chang-sha and Tung-ting lake, eleven were baptized. A splendid service was held, and some hundreds of inquirers and heathen witnessed the baptisms. These cities are on and near the Siang river which, rising in Kwang-si, flows to the north-east into the Tung-ting lake. There are thousands seeking admission at the Lai-yang station alone. The baptisms have been very few

compared with the applications. A list of 325 names was brought to Dr. John at Heng-shan and another of 500 names at Lai-yang. There are thousands of people seeking baptism at that city. "We shall spend the Sunday," Dr. John adds, "at Sin-shih-kiai, and then proceed to An-jen, where there are many applicants for baptism. Is not all this wonderful? My heart is full of gratitude and praise. Was it not worth staying in China for in spite of urgent home calls?" Hunan is opening rapidly, and wonderful days await the Christian church in those parts.

The attitude of China at the present time in relation to Christianity is adapted to awaken in our minds very ardent hope. Such a man as the Buddhist Hwei Ken may spring up among Christians. A man of enthusiasm, with persevering energy such as his, may devote himself to the work of benefiting his country. Father Mathew many years ago did wonders in the work of persuasion in Ireland, his native country. He was the means of converting a large number of drunkards into estimable members of society. There is no reason for us to despair in the work of the campaign against opium smoking. Hwei Ken went all the way to Oude, Lucknow, to secure two images. This is a lesson for us in regard to the capacity of the Chinese to undertake an anti-opium smoking propaganda and also in favour of the universal adoption of Christianity. A few years ago a stone wall of firm opposition was everywhere presented to the Gospel of Christ. Now the people are in multitudes welcoming the messages of the Gospel. It is a happy result of the labours of the missionary when he is met with the salutation, Come over into Macedonia and help us. That is the cry that is now heard in very many regions of China.

When we remember the enthusiasm of Ko Hung the alchemist, and consider how thoroughly he had compassed all learning and how much he reveled in literary recollections and gave himself eagerly to the search for alchemical secrets it is impossible not to feel certain that the Chinese have in working immense perseverance and the power of labouring steadily on to accomplish a great purpose. This is what I admire in the national mind, its persistence in the study of the past, and the industries of the present. They have never done. Throughout this great empire they continue from year's end to year's end at work. It matters not who rules the country. It matters not which of the three religions may be in fashion. It matters not whether there be war or peace at a distance from good John Chinaman's homestead. He prosecutes his daily work without fail and with not much uneasiness for the future. Is some one idle? a scape grace—he is not the type of the nation. The ideal Chinaman is not one who smokes opium. He is one who will

not yield to the opium smoking temptation. If he is a scholar, he reads and acquires more knowledge. If a farmer, he works steadily on through seed time and harvest. If he be an artisan, he plods on winter and summer without fail, taking no holidays except three times in a year. If he be a merchant, he does not wish for a seventh day respite from commercial business. He is content to work on. Such is the national character of the Chinese, who were also the first to invent gunpowder, the first to use the magnetic needle in compasses at sea, the first to print books, the first to discover the virtues of tea as a beverage, and the first to manufacture silk clothing and export it to Western Asia and Europe.

On the opposite side it has to be regretfully said of the Chinese that they have more than any other nation learned to love the fumes of the opium pipe, and to a large extent very many of them have forfeited their claim, both to patriotism and to good sense. The infatuation of opium smoking must, however, lead to its downfall, and a door is open for the bestowal of a great practical benefit by the Christian church upon the Chinese. It is the formation of an anti-opium league in every region where Christianity is prospering.

It is the same with the indefensible and cruel practice of foot-binding. It can be restricted in its extent by the formation of anti-foot-binding leagues. Self-indulgence on the part of men, leads to opium smoking. Self-denial on the part of women, leads to foot-binding. It shows what women are capable of in the way of self-torture, and if this capacity to bear pain is exerted in the spread of the Gospel, there is great hope that women may do much, very much in China to promote the spread of Christianity. We seem to have arrived at the realization of the years of the right hand of the Most High. We seem now to know what the Spirit's work really means. We now know not only what Wesley and Whitfield saw and felt. We see it in our own time. The Spirit of God is a renewing and purifying force, the effects of which we have been permitted to see during the last year.

We have reason then to thank God and step boldly forward in the path of Christian usefulness.

---



*On the Best Means of deepening the Spiritual Life  
of the Chinese.\**

BY REV. ARTHUR H. SMITH.

**T**HAT the Chinese, as a people, have not a high respect for foreigners, is a too familiar fact; but that the constituency of the foreign missionary are marked illustrations of the contrary is to us most encouraging, and especially so in its bearing upon the subject before us. Their prepossessions are all in our favor. They are certain that our motives are good, they know that the doctrine is true and is divine. They are prepared, therefore, to listen to anything which we may have to say. Another important encouragement is found in the fact (which it takes some of us a very long time to find out) that the spiritual nature of the Chinese is as receptive as our own, and often far more so, for the reason that they have not spent a considerable part of their lives, as have so many in Christian lands, in resisting "appeals," thus producing an indurated condition upon which it is difficult to make any impression at all.

The initial requisite for deepening the spiritual life of the Chinese—or of any other people—is to have our own spiritual life deepened first. That so little attention has been paid to this in examining candidates for the mission field, is a colossal mistake. The greatest pains are often taken to secure certificates of perfect physical health, of a good record for scholarship, linguistic talent, and the like, with no reference, explicit or implicit, to the deeper experiences of the Christian life. When I was about to come to China, no one inquired whether I had been filled—as commanded—with the Spirit. I was only asked to get a passport and if I had been vaccinated. In the third chapter of the Gospel of John, we are told of the new life which comes through the Spirit. In the fourth chapter, we hear of it as a well of water, springing up into everlasting life. But in the seventh chapter, this is expanded into the wonderful words: "He that believeth on Me, as the Scripture hath said, out of his belly shall *flow rivers of living water*." This means not merely that we are to have the new life, but that we are to have it "more abundantly." The laws of hydraulics are the same in the spiritual as in the natural world. The stream can never rise higher than its source. We can never impart what we have not ourselves received. The increasing emphasis which is now laid, in the lands from which we come, upon

\* Reprinted from the Records of the Shantung Conference.

the deeper study of the Word of God, and upon complete consecration to the Lord at the very inception the Christian life, give us good reason to hope that the coming generation of missionaries will be a great advance upon their predecessors. A few conditions indispensable to success in spiritual work for the Chinese, as for others, deserves explicit mention at the outset. The first of these is what Dr. Bushnell called a "Faith Talent." That which we preach is the Word of God. It is full of universal propositions, universally applicable. We must have an unwavering faith that these propositions are as true for China as they were for Corinth, that they are as capable of illustration in the nineteenth century as in the first. We must believe, must *know*, that there is absolutely no case that comes, or that can come within our purview, for which the Gospel cannot do something, albeit the temptation to feel, if not to believe otherwise, is at times almost irresistible. It is very easy for a missionary to exercise such a faith as this in the abstract, without applying it to concrete cases. There is a constant temptation to aim at a low grade of results, because the higher *must* be out of reach. We do not expect great things, and we do not get them. The law of the kingdom now as of old is, "according to your Faith be it unto you." At a missionary prayer meeting one of the speakers remarked that we ought not to require too much of the Chinese in a religious way, but should bear in mind that they are Asiatics. This was, no doubt, the secret thought of many others, until the leader of the meeting called attention to the fact that the Lord Jesus Christ was an Asiatic, that all His apostles and all of His disciples were Asiatics, and that most of the early Christians were Asiatics also. Yet these are the men by whom the world was turned upside down. The spiritual possibilities of the Chinese are a source of inspiration when we understand what they imply. There is danger, lest in the absorbing duties of our missionary life we miss many golden opportunities for sowing seeds which might spring into spiritual harvests. As good stewards of the manifold grace of God, we should always have a portion for seven and also for eight. It is an excellent rule never to delay dropping a seed on the specious plea that some other time would be more opportune. The *only* time of which we are sure is the present. The fact that a duty occurs to us to do, is a presumption—though not a proof—that the Lord wishes us to do it at once. I remember the rebuke unconsciously administered by a culpable church-member whom I had not talked with, because I thought it was the duty of another rather than mine. When the impulse to call on the man became too strong to be resisted, he told me that on three several occasions he had himself come to the missionary's door, but had never had the

courage to come in. It was the missionary who should have gone, or sent, to *his* door. It is to be noted that in order most effectively to benefit Chinese Christians in a spiritual way it is necessary to know them as individuals, and not in masses only. The Master calleth his sheep by name, and to each a new name is given. The talent for remembering names, faces, and personal circumstances is one which can be indefinitely cultivated, and which must be cultivated, if we are to make the most of our opportunities. As our constituency increases, although recollection of hundreds of individuals and discrimination between them will become increasingly difficult, yet patience, courage, note-books, and a loving heart will work wonders.

Coming now to the specific topic, By what means are we to deepen the spiritual life of our Christians? We may distribute these means under five heads, although the division is practical rather than formal or exhaustive.

I. Personal instruction. Unimportant exceptions aside, this is the only way in which souls can be brought to God, and it is the only way in which we can expect to bring them into a brighter light. Our own lives have been a record of such instruction imparted by God's dealings with us, and as we have freely received we are freely to give. To deal to each and to all "their portion of meat in due season" should be our lofty aim, impossible of attainment without the constant inworking in our hearts as in theirs of the Spirit of God.

II. Confession of sin. The first truth which we have to reveal to the uninstructed Chinese is the existence and the Fatherhood of God, and immediately following comes that of the sinfulness of man. When it is explained to him what is meant by sin, almost no Chinese hesitates to admit that he is a sinner. He is fond of adding the mollifying generalization that everybody else is in the same condition. We must show him by the testimony of the Lord, and by that of his own heart, that he personally has sinned against God and against man, and that confession is the only road to pardon and peace. Pointed cross-examination will invariably elicit a statement of many things which must be thus set right. The first thing is an acknowledgment of wrong to God, and this ought to be made in as public a way as possible. We have found our Sunday morning and the mid-week prayer meetings much benefited by assigning a time in them when any who wish to confess their sins can do so. If they have been properly taught, this will become a valuable help not to themselves only but to others also, who may never have seen or heard of such a thing. Every revival is characterized by confessions of this sort, and if we are to expect a continuous reviving instead of spasmodic reformations we should open wide the door of confession of sins. Private confession is generally much more diffi-

cult than public. Personal pride or "face" instinctively and violently rebels against admitting to one held to be an inferior that the superior has done or said anything wrong. We are constantly told that to utter the words is absolutely impossible, and humanly speaking it is. Yet we have frequently seen the impossible done, husbands confessing to wives, parents to children, and even a mother-in-law to a daughter-in-law, though not without great struggles to avoid it. In one case a man brought his son to the hospital for treatment, and it was ascertained that a cruel beating on the head by the father many years ago had caused the young man to lose the use of his mind. When the father came gradually to realize the nature of the sin he had committed, he was willing to *ko-t'ou* to his wife as an admission of his wrong, and even to the son himself. He afterwards confessed to a whole chapel-full what he had done, and would have made a *ko-t'ou* there if he had not been stopped. Yet this man had never been inside a place of worship before, nor even heard of Christianity, and had nothing whatever to gain by his confession, as he left immediately afterwards, and was seen no more. Whatever they may say or do at such times, those to whom these confessions have been made, often persons outside of the church, can not help feeling that a new force has come into the lives of those who voluntarily submit to such a humiliation, and so indeed there has. The one who has confessed, on the other hand, has his own sufficient reward in the conscious approval of his own conscience. The immediate effects upon others are not infrequently a surprise both to him and to them. It deserves notice that the best way to bring the Chinese to see the suitability and necessity of confessing a wrong is by practising it one's self. In the complicated and novel circumstances in which we are placed it would be almost miraculous if, with the best intentions, we do not at times do injustice to some of our numerous flock. It is even conceivable that we may ourselves be in fault. In either case the Christian way is to seek the one who is either wronged or who thinks that he is so, make explanations, and if need be the confession. This is not only the Biblical way, but it is the rational way. It disarms the common criticism that we are mere guide-boards pointing out a path in which we do not walk. In whatever aspect we view it, we find abundant warrant for the old adage that "Confession is good for the soul."

III. The Word of God. The foundation text for this topic is Heb. iv. 12, "For the Word of God is living, and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."



There is no kind of Bible study which will not prove to have been of use to us in our work with the Chinese. As infinite as the variety of the needs brought to our notice, so infinite is the variety of supply. We ought to be so familiar with its resources that we shall *always* be able to bring forth therefrom things new as well as old. It is marvellous what a number of specific directions are there to be found for every case, and where these are lacking, we can always find principles to cover them. The Chinese by millenniums of practice have cultivated verbal memory to a pitch which makes it easy for the young to commit books by the cubic foot, and which drives us to despair. But it is highly desirable that if we are to use the Bible for spiritual culture of our flock, we should be ourselves familiar with it in Chinese. It is possible for young missionaries to memorize extensive portions of the Chinese Scriptures, as we do in our own tongue, and it is certain that no labor will be better rewarded. If we have let the time slip by for that, it is still open to us to gather separate texts and string them together as pearls for use when wanted. One text a day, noted in a memorandum book, and reviewed until we have the mastery of it, will be most useful in conversation, in preaching, and in prayer. I regret that I began this practice only after so many years of failure to use what has been so great a help when once acquired.

We should by all means take advantage of the Chinese talent for committing to memory, but is it not better for them to learn more of the Lord's Word, and less of catechisms and the like, whenever there is but a little leisure and small carrying capacity? The Ten Commandments thoroughly in mind, and understood in their wider implications, make of themselves an arsenal of Christian truth.

The American scouts attached to the army before Manila advanced into the jungle with a telegraphic instrument buckled to their belts, and the wire trailing behind. By this means they were able to communicate with the head-quarters instantly wherever they might be. The Christian who can quote the Bible exactly and at the moment, will be able to make the orders from head-quarters bear upon every one whom he meets anywhere and at any time.

Chinese Christians who can read do undoubtedly make considerable use of the Scriptures, but there are generally grave defects which ought to be persistently corrected. Of these the first is neglect. You will be told that they read it "continually" ('*tsun-pu-liao-k'an*'), which upon investigation turns out to mean *discontinuously*, whenever they happen to feel like it, having nothing else to do, or when it rains, so that nothing else *can* be done. It is very likely to be read disconnectedly and with little perception of the order of thought. It is almost certain to be swallowed rather than

digested, the attention, as always with the Chinese, fixed upon the form rather than the contents. All of these evils are such as we have met in other lands within the limits of our observation, if not of our own experience; but among a people with the intellectual habits of the Chinese, and without adequate Bible helps, they are most serious. They can be corrected only little by little through a process of growth.

At my request my wife has noted a few of the many ways in which Chinese Christians may be helped in this growth by the agency of God's Word, based upon experience. "Before opening the Master's Word to His disciples, let there be the disciple's word with the Master—a definite petition for the light of the same Spirit who wrote the word to interpret it. On the busiest days, let not the busiest man or the most care-worn mother—even those who must rise at two in the morning—begin without at least one verse read or repeated. To this end supply such small books as "Daily Food," which do not look formidable.

"Urge to a definite setting apart of a definite time every day for the *study*—not reading—of God's Word. Constantly remind them never to open the Word without first asking the Great Teacher to make it luminous. Exhort them to pass on everything sweet which they get, that it may enrich others, and that they themselves may not forget it. Show those who can write how to be systematic and make little text-books of reference, or collections of whatever they find most valuable. Encourage all, even the old women, to mark with a red crayon every text which is lit up with a new meaning for them. (Furnish the crayons yourself out of your tithe!)

"Insist that all, old and young, should *memorize*. 'Therefore shall ye lay up these my words in *your heart and in your soul*.' (Dent. xi. 18). 'Let the word of Christ *dwell in you richly in all wisdom*.' (Col. iii. 16.) 'And ye shall teach them to your children.' 'And thou shalt write them upon the door-posts.' Tell them to be sure to have a scroll written of anything especially helpful to any member of the family, have it always in sight for encouragement or for reproof. Teach them *how* to use the Word of God to help others.

"*They must believe in it profoundly themselves*. Ask God to give you His idea in its fulness, and pass it on to your church-members. They are to make God's words and not their own the prominent thing. Explain, enforce, illustrate, but *keep coming back to the Scriptures themselves*. This promise is 'My word' (not thy word) 'shall not return unto Me void.' In offering any blessing to a soul, or in urging any duty, teach the Chinese to find a suitable passage and use it, thus *letting God speak direct to the other soul*. This is especially important in reproof. To be most effective it

should be given without impatience, irritation, or personal bias. Teach them if possible not to say one word of their own, but to let the Holy Spirit do the reproving in His words. For example in the case of an indolent child, put up in sight the text: 'If any will not work neither let him eat.' Depend upon the vitality and power of the Word itself, and after the child has read over the text many times you need add nothing of your own. This plan works alike for older and for younger children if you have unwavering faith to believe that it will. If you have not that faith ask God to give it to you. 'All scripture . . . is profitable for reproof.' 'Reprove, rebuke, exhort, with all long-suffering and doctrine.' (II. Tim. iv. 2).

"For all meetings with lame and hesitant readers, who waste time in fumbling for their places, or who can see but dimly, it pays to have a sheet of texts written out large and put up on the wall. Leave it there when you go, and if God's Word is true, it shall preach for you many a day after. This requires time, thought, and a great deal of printers' paper, but it will silently build character. Teach the one who writes them to pray for every word that he has written and claim God's promise on his labors. A great blessing was given on the distribution of a certain little leaflet. The woman who selected the texts, and the man who printed them, prayed together first, and reminded God that His Word is 'living and active,' and could not come back void. By providing packets of such leaflets we may teach the Chinese to distribute the Word of God. When a man is sent upon an errand give him a supply to offer to others, and pray with him that God may use them to convert souls. Sometimes a cold church-member will come back quite enthusiastic, regretting that he had not taken more."

There are many of us born and brought up in Christian lands who have a very inadequate conception of the number, variety, and scope of the promises of God to be found scattered through His Word. We ought to make collections of such for those who have so many disadvantages, and illustrate them by the numerous instances within our experience, or our reading, in which the promise has been realized. This is perhaps one of the most helpful ways in which to strengthen the faith of those whom we try to teach. We must make them feel that we thoroughly believe that God's commands and His promises are as real to-day as when first spoken. In this connection we may mention the pressing need of more Christian literature adapted to develop spiritual life. It is not translations of Western works, that are wanted, or that will be most useful, but the spiritual life which dwells in so many of these works is to be reproduced in Chinese forms and adapted to the Chinese conditions. Almost every missionary of much experience can do a little in this

line, and some can do a great deal. Contributions to the numerous religious Chinese magazines will enable one to see what is likely to prove beneficial. A few such contributions would make a small tract, which might easily grow into a volume. The translation of "The Christian's Secret of a Happy Life" has been very useful to many Chinese advanced enough to profit by it. Such books ought to be far more numerous than at present.

IV. A fourth means for deepening spiritual life is epitomized in the pregnant word "prayer." This means our own praying, as well as the prayers of Chinese Christians. It is indeed quite possible to be a missionary without living a life of real prayer, but no mistake can be greater. The longer we engage in this work the more lofty grows our conception of what real prayer should be, and the less do we seem to know how to pray as we ought. We cannot help feeling that we have very little knowledge of what is true intercessory prayer for the great numbers who are put into our charge, and whose shepherds we are to be.

We find it difficult to bear so large a number of individuals in mind, and to discriminate their several needs is almost an impossibility. With the enormous church which he cared for, the Apostle Paul must have felt this difficulty greatly, and it may be that he alludes to it in the four references in his epistles to the fact that he "makes mention" of them in his prayers. We can bring all our flock lovingly to God in the faith that He will do for them abundantly—more than we can ask or think.

In regard to the instruction of the Chinese in true ideals of prayer, perhaps I cannot do better than by quoting again from my wife, who has given suggestions largely arising from her own experience.

"Let prayer begin with the first waking, before one temptation has assailed, or one word has been spoken. Let it include a petition for light on the Word of God. Teach them to be reverent, to pause and be still in God's presence and be hushed before they begin. It is better to kneel. Teach them to ask for definite things and to ask for the things which God has promised and which they are to expect. Teach them to offer believing prayer (Matt. xxi. 22; Luke xi. 9). Teach them not to tease—when there is a specific promise to claim the thing reverently and thank God that they are to receive.

"Teach them always to return thanks for answered prayer, both to God and to others who pray with them. Teach them to confess definite sins if they are ready to give them up and are heart-sorry for them. Teach them to stop when they are through, or rather to ask the Holy Spirit to stop them. Mere fluency is fatal. The cure for this is silent prayer. Urge them to teach



their children to pray from the time they can talk, and never to omit to ask a blessing on meals. Have children pray aloud, so that they will not be afraid to do so. Constantly bring to your Christians your burdens for others and your own personal burdens too. There is no bond like it. As you later report each answered prayer to them, their faith will grow and you will lean on their prayers more and more. Believe yourself in the efficacy of children's prayers. Their angels are close to the throne. If you want anything very much, ask the children to pray for it. Ask to be shown fully what it is to pray in the Holy Ghost, and have them pray the same prayer. Teach them to be still, and to wait on their knees for God to guide, and to make known His will, when they are done praying and are still in doubt."

We shall not have a church spiritually alive as it ought to be, until we have trained them, despite the many obstacles, to establish family prayers. The children should be encouraged to repeat the verses which they have learned, and they will often lead the devotions better than their elders. It is to be feared that the percentage of our members who now have any kind of family worship is almost infinitesimal.

The ordinary Chinese prayer meeting needs to be killed, in order that it may be raised from the dead with a spiritual body. We must stop the long rambling prayers and long wandering talks, and come to definite themes, definitely and incisively presented. Let there be opportunity for confession, thanksgiving, and especially for definite petitions. Do not be afraid to mention the names of persons and of places. Encourage the Chinese to agree to exchange prayers with one another. This will deepen their interest in one another's fields and work. These sympathies should be gradually widened, so as to include distant regions which can thus be made more real to them than in any other way.

It is very important that the church members should learn to bear in prayer the burdens of the pastor and of those who do the work of the church. The invariable feeling of the Chinese, in regard to a leader, is the classical dictum, "If you are not in his position, you need not trouble yourself about it." This rule must be absolutely reversed. When the whole church is regarded as one family, it will not be difficult for the prayers of each member to go up in loving faith for all the rest.

V. The last means which we shall have space to mention, in considering what is to be done for the spiritual nature of the members of our flock, may be compendiously grouped under the phrase Church Life. The word "church" denotes, etymologically, that which is from the Lord. Its life ought to be that and only that

which is derived from the Spirit of God, the source of all our life. It cannot be too often repeated that the New Testament ideal of the church is a body of believers directly controlled by the Spirit, who is Himself its administrator. It is He, and not we, who should take the initiative in every act.

Where this is the case, there will never be any embarrassment as to the selection of themes to be treated in the pulpit. Multitudes of topics will crowd upon us. Our preaching will be biblical, as distinguished from the many types of semi-biblical or extra-biblical discourses of which we hear so much in the present day. Our instruction will be positive rather than negative. It will be constructive instead of destructive. It is very easy to show up the many shortcomings of our members in such a way that they will smile, and give a cordial assent, and yet receive no decisive impulse toward anything better.

Have we not all noticed that the Chinese are much less affected by preaching than we hope and expect they will be? They undoubtedly greatly enjoy the excitement and social advantages of large gatherings of Christians, but the average member has the talent for listening for a great length of time without assimilating what he hears, and he has also a talent for hearing without listening. Chinese auditors are often merely empty bottles with every cork firmly in its place. It is easy to turn the spray upon them for an indefinite period, and yet nothing gets inside. The remedy for this is found in the method of preaching mentioned by Peter in his first Epistle (ch. i. 12), where he says that the preachers "preached the Gospel unto you with the Holy Ghost sent down from heaven." No other style of preaching is permanently useful. We shall do well to make great and an ever increasing use of the *Epistles* in our pulpit ministrations. The history of the church from the beginning is a vast theme, and the topics arising out of it are infinite in variety and all of them important. But no sermon is complete which does not lead to a "What of it?" It is in the practical duties of the Christian life, under all imaginable conditions, that we shall find each of the Epistles such a treasure-house of materials ready to our hand.

The most formidable obstacles arising from the Chinese character, in the way of a proportioned Christian life, are perhaps to be found in these five: A lack of a sense of sin (this is especially manifest in the national habit of getting in debt and keeping there); mutual jealousy (arising largely out of the mean and narrow circumstances in their struggle for existence); mutual envy (mainly due to the same source); mutual suspicion (running throughout their whole lives); and insincerity (worst and most fatal of all).

It is needless to do more than mention these evils, and I do so to call special attention that every one of them is attacked by the apostles in their Epistles, over and over again. To our converts, as well as to those of the apostles, the term saints, so often used, is at once an honor, an encouragement, and a reproach.


One of the greatest mistakes which we are liable, as missionaries, to make, is to call into the ministry those whom the Lord has not called. Feeling our disabilities in reaching the Chinese, we are perpetually tempted to put in as our assistants, and possibly as our successors, men of fluent speech and ready adaptation to circumstances, but who have not been breathed upon by God's Spirit. The results we know too well—much machinery, a great deal of apparent motion, but very little progress. It is at this point, more than at almost any other, that we need carefully to revise our methods and seek new illumination.

I have left myself no adequate space in which to speak of the discipline of the church, which ought to be its glory and not its shame. The aim should be, not to rid ourselves of unworthy members, but to separate ourselves from them in the hope and expectation of winning each one back to Christ. With this ideal before us, discipline takes on a new meaning. We must strive not so much to teach as to incite others to teach—a task of great difficulty and importance. All church societies which lead to this should be encouraged, especially those which bring the young into active effort, as the Christian Endeavor Society and the Y. M. C. A. organizations. The next generation, coming from such training, will revolutionize the work of the church in China. More should be made of the Sunday School, which, as a Christian agency, is still in an embryotic condition in China. There should be a greater and an increasing co-operation between different churches of the same order and between churches of differing orders. To promote this end is one main object of a conference like this, and this alone is worth all the trouble and expense involved.

Every experienced worker will perceive at a glance how inadequate such a presentation of this great theme as we have given is, but these hints may serve as nuclei about which will cluster many more. When we ourselves, and our church-members, all have the life more abundant, questions of how to secure church attendance, adequate administration of the church, and complete self-support, will have settled themselves. We must have a mighty faith that Christ will, in China, and through our means, present to Himself a glorious church, not having spot or wrinkle, or any such thing, but that it shall be holy and without blemish. To this end we work, and for this we will ever pray.

## *Our Duty to China in this Generation.*

BY J. C. GARRETT, HANGCHOW.

HINA stands at the parting of the ways. The old days are past forever, and the new era has set in. The nations are surrounding this ancient land and uniting their forces for the final onslaught with the war-cry:

*"China for Commerce in this Generation!"*

Ten years ago I heard a similar war-cry, which of late I have not heard. Have those who raised it stopped and fled in despair? Or were those who raised it such a little "forlorn hope" that they have been overwhelmed and silenced? That war-cry was:

*"China for Christ in this Generation!"*

Missionary brothers and sisters, our number is to-day greater than it has ever been in the past, our hopes are brighter, our courage should be stronger. Let us again and unitedly raise that war-cry! Let us call upon the church, and call so loudly that she shall hear in every place, to join in this war-cry, and not fall behind the world in earnestness and faith! We may be sure it is the wish of God and of His Spirit to be enquired of for this by us. And may the Holy Spirit use every word that here meets the reader's eye, whether in China or at home, to lead you to think, and work, and pray for China as you never have before.

*China for Christ in this Generation!*

*China.*—With 400,000,000 of people, with a history reaching back 4,000 years, after 100 years of impact with the West, still hating foreigners and longing to return to her sleep of the centuries. China! From our Anglo-Saxon standpoint the most alien and impossible of races, the most hopelessly conceited and prejudiced of nations and by reason of her mass and hoary age the most inert and stagnant. Win China for Christ in this generation? Win China? O no! We must be sensible. Let us send a few missionaries here and there, to strategic points, and, gradually enlighten the people and winning their confidence by means of literature, medical work, schools, and preaching, let us look forward to the time when civilization shall have worked a change in their mental attitude. Then the Gospel will win. But to enter on such a vast undertaking as this, for the church to expend such unheard-of sums of money and waste such numbers of valuable lives as would be needed to actually evangelize China at once,—that is nothing less than fanaticism!



Very well. But, Christian brother, the world is just now engaged in that very piece of fanaticism. With great zeal, boundless energy and resource, and a never-failing supply of men, the world has opened a campaign to win China for commerce in this generation. And success is in sight! If China entire will not yield, then she must be dismembered, cut up and quartered and offered as a sacrifice on the altar of commerce. Now, if China is too hard for God to win, how comes it that *men, men of the world*, can win her? If, as you honestly believe, God *can* win China, why *does* He not? Because He has issued His commission and entrusted His work to the church, under trusty leadership, and awaits the church's action. If so, why does the church not win China? Because we limit the power of God, disobey His clear command, and are without faith to go forward and possess the land! Because we are not moved by the spectacle of a race whose ancestors for 1800 (why not say 1900) years have been almost totally without the knowledge of Christ, and dying without that knowledge, which it was the duty of the church in *every* generation to carry to the ends of the earth. Because we are not yet moved to pray and intercede, with strong crying and tears, for this perishing nation, one-fourth of the whole population of the world!

Is not the church in danger of judgment—of terrible punishment, because of her wilful and cold inattention to this charter-condition of her existence—namely, preaching the Gospel to every creature?

*China for Christ.*—Well, why not? If the nations can win her to commerce, is God less powerful than man? Rather, is not God behind all the plans and successes of the nations? In the present astonishing changes that confront China, God is calling afresh and with no uncertain voice to the church. What does He say? He calls us to behold what He brings to pass through the nations, which, while accomplishing their own selfish political and commercial ends, are yet fulfilling His glorious will. He shows us China, the sealed nation, open to us in every part, and bids us take possession in Christ's name. Ah, if the world, while not seeking His glory, yet advances His kingdom, what cannot we do if we are imbued with His power and seek His glory? The world, with advantage for its singleness of purpose, and only money and national power for its resources, can evidently win China for commerce. We, then, with the resources of God ready for our unceasing use, *cannot fail* to win China for Christ!

*China for Christ in this generation.*—Why not? Here God's call is equally plain. In this generation what doubt is there that China will be swept irresistibly into the stream of the world's competition? The West *will not* wait till a later generation. Why

should the church wait till a later generation? Even the mutual distrust which exists among the nations cannot prevent the speedy forcing of China to a political and social and commercial re-birth. The pangs are upon her. Now, either God has willed this, or He has allowed it. If the latter, His will is of at least as great importance as that which He permits. And He has willed a far more sweeping change and a truer blessing for China than commerce can bring her, that she should become the inheritance and permanent possession of His only-begotten Son. If it is not His permission merely, but His will, that China must in this generation so unexpectedly become bound up in the commerce and political life of the world, shall He have the power to carry out this purpose, and still lack power to compass that other purpose so infinitely more important, which cost Him the priceless gift of the blood of Jesus Christ? No! His arm is not shortened that it cannot save!

But you say, how can we know that His will is to win China for Christ in *this* generation rather than the next? I answer, there has never been a generation in which He could not have won the whole world for Christ if the whole church, rank and file, had been a unit, holy, filled with the Spirit's power, and moving on in the consciousness of this her mission to save the world. Is the Church ready to-day? No; but she is beginning, thank God, to awake. In all the lands where the Gospel has won its conquests we see an ever increasing number who feel the weight of the Lord's command, and are working and praying for the missionary enterprise, that which brought Christ from heaven. But how large the portion of the church which does not yet even recognize this as its duty! If we who are awake to the responsibility are constantly in the spirit of prayer, and are so used of the Spirit as were those of old whom God used to waken His people, it is not fanaticism, but the height of reason, the triumph of faith (1 John v. 4, 5) for us to expect God to do a mighty work through us, at which the despisers shall wonder.

Is it harder to rouse the church to its duty than to win the heathen world? It would seem so! The only solution is for us who are awake to the Master's command to enter the work with a new and livelier faith and with a more earnest prayer that the church may be aroused and the world won. A very eminent divine in New York, and one who was greatly used of God, in speaking to some students for the ministry, once said: "I take for granted that the preacher is himself a sincere and earnest Christian, and *that he will constantly seek the co-operation with him of the Spirit of God.*" It appears to me that that attitude is the unconscious cause of a great share of our failure and our delay in the Lord's work. I am at my work, and toil and labor.

wrestling the while in prayer, hoping that the Lord will bless my labors. Paul and the other apostles did not work in that way. They were separated for the work whereunto the Holy Spirit called them, and the work they did was always the Holy Spirit's work, in which they consciously followed His direction. So though they prayed with longing and tears, it was not the prayer of deferred hope, but the prayer in the Spirit which the Father delighted to answer. Let us claim this kind of spiritual power in which—not we shall be able to use the Holy Spirit's power, that is a thoroughly unscriptural idea—but we shall accomplish the work which God wishes to do through us. We each must come to the clear perception of our personal mission just as the apostles, and Moses, and Gideon, and Isaiah, and Jeremiah, and Ezekiel, and many since Bible-times have done. And the whole church as a church must come to this same consciousness and enter on the Lord's work, realizing it to be *His* and not their own to do or leave as they choose. Then the missionary to China or to any other place, will come unto the people "not in word only, but also in power, and in the Holy Ghost, and in much assurance," "in *demonstration* of the Spirit and of power."

Is there any reason in the promises of God, or any hint given in the command of our Lord to disciple all nations, which would lead us to expect the plan of salvation to be less speedily and thoroughly successful than the plans of the nations? God commands us to go forward; but we do not go forward; the world watches us "marking time," as soldiers say, and is amused or disappointed at the farce of Christianity. Or, we work earnestly, even feverishly, spending vast amounts of energy, but accomplishing less than we feel we ought to expect; and this because we work and plan instead of being led and used and re-personalized by the Holy Spirit. Iron is not necessarily a magnet. When a piece of iron becomes a magnet some mysterious change in the position of its atoms takes place, and, though the same piece of iron, it is never again the same. So if we are taken hold of by the Holy Spirit to do His special work, while we are personally the same individuals, we are never the same again.

How splendidly equipped the church is to-day to win not China only, but the world for Christ in one generation! What resources are at the command of the nations that the church does not possess? Worldly power and prestige certainly do not count for as much as the power of the maker of the world, by whom and for whom all things were created and in whom all things consist! If the world has money the church does not lack. If the world has men, brains, wisdom, the church has men, talents, prudence. If the world has agents to watch for, report, and take advantage

of opportunities, the church has her agents too. And the great resource of the church outweighs all the world's resources as the universe outweighs a grain of sand or a cloud of vapor. God is on our side, and His infinite power, wisdom, and grace can never fail. He promises, commands, entreats us to make this conquest; furnishes us with His royal commission, sealed with Christ's blood, and with powers plenipotentiary, and all the assurances that He, infinite as He is, could give, so that if we go in His strength no enemy can withstand us, nor any nation succeed in rebelling against His will. O church of the living God! Take this one word, IMMANUEL, and plant the standard of the cross in every land under the sun!

The delay is not in the counsels of God, but in the unsteadiness of His people. We must have visible results and stirring reports, or the church's interest cannot be kept up. Well, perhaps the missionaries are at fault here. But does the world stop its fight for commerce or power because results are disappointing? If the church had as a church spent one-tenth the money, and men, and energy, and time on the missionary problem, in real desire for God's glory, that Western nations have spent on China alone in these 100 years, for their own aggrandizement, what wonders would have been accomplished! Some say missions are costly, and compute how many hundreds or thousands of dollars one convert costs. Can any one compute how many hundreds of thousands have been spent in nursing commercial projects which were most hazardous ventures and which were essentially selfish in their purpose? Money and men have been spent profusely in gaining every inch of entrance into China and difficulties and defeat have but brought out Anglo-Saxon obstinacy. Should we not show an appreciation of the importance of winning China for Christ and be as lovingly obstinate as the world is selfishly so? Our Head and Leader takes all the hazards of this warfare, and if we will not recognize His call we simply range ourselves against God and delay by so much the glorious appearing of our Lord Jesus Christ! But we are not of them who draw back, imperilling not our own souls only, but the souls of these millions for whom Christ died; we are of them that believe to the saving of our souls and the saving of a multitude whom God shall draw through us.

China for Christ in this generation.

China for commerce in this generation.

Which is easier? Which was the rather to have been expected? Which is more certainly God's will? Which is more worthy your time, and thought, and energy? Which is it your *bounden duty* to give yourself to?



*Progress of Christianity in Japan.*

BY REV. A. W. LOOMIS.



NE important result of the revision of the treaties, and the opening of all of Japan to foreign residents, is the general desire on the part of merchants, teachers, and officers to learn the English language. Classes in English are being formed all over the country, and the missionaries are constantly besieged to teach both in public and private. It has been found by experience that the instruction given by Japanese teachers is very deficient, and the conviction is quite general that only a foreigner can furnish the training needed in order to speak or read the languages intelligently and properly.

The effect of this condition of affairs is certain to be very helpful to Christian work. It will first of all bring the business men, students, teachers, and officers into closer and more friendly relations with the missionaries. This will increase the number of attendants at the places of worship and help to remove prejudice from many minds. As the people come into more close contact with the missionaries, it ought to develop increased confidence in their ability and their efforts to promote the highest welfare of the country.

Another important result will be the diminished interest in the study of the Chinese language and a gradual decrease in the circulation and influence of the Chinese literature. Thus far the Chinese classics have been the admiration of Japanese scholars, as well as the literati of the Flowery Kingdom, and the precepts of Confucius have been the basis of a large part of the ethical culture of Japan.

The general introduction or study of English will cause the substitution of a literature that is Christian in tone and destructive of the old superstitions.

In nearly all cases where missionaries consent to give instruction in English it is with the agreement that the Bible is to be one of the text books to be used. In this way a large number of Japanese are brought under direct Christian instruction. Converts are already reported in various places, and the time is yet too short to estimate the far reaching influence of this department of religious work.

This state of affairs has produced a very large increase in the sale of Bibles. During the six months ending June 30th, 1899,

the sales by other than the colporteurs, have been more than double what they were during the same period one year ago.

It is not many years since the book stores in Japan could not be used for the circulation of Scriptures, because it would injure their business if it was known that they were engaged in the circulation of Christian literature. But now there is no hesitation about the sale of Bibles in such places, and arrangements are being rapidly made to have them on sale in all of the principal cities.

An effort has recently been made on the part of some of the Buddhists to have their religion proclaimed as the state religion of the country. But the men who control the government are too enlightened to endorse any such scheme. It is plain that the propagandists of Buddhism are not satisfied with the present outlook, and would be glad if it were possible to secure the interference of the secular power in their behalf.

The number of Protestant Christians in Japan is only about one to every 1,000 of the population. And yet this small proportion is making itself felt everywhere to a very remarkable degree. The first and the last President of the Lower House of the Diet were Christians. It is reported that there are more than forty papers or periodicals issued in Japan that are published in the interests of Christianity, or are controlled by Christian men. There are 153 Christians, officers in the Japanese army, and there were recently seventy members of the Japanese Christian Medical Association.

There are forty members of the Y. M. C. A. in the Tokyo University; and the President of the Y. M. C. A. in Tokyo is Capt. Serata, who is the Private Secretary of the Minister of the Navy.

The Tokyo pastor who was appointed chaplain in the prison has since been given the position of instructor in a school that has just been established for training prison and other officials.

The chief of forestry in Western Shikoku, the head of the military prison at Marugame, and one of the chief officials in the observatory at Nagano and at Tokushima, are Christians.

A missionary from Japan recently made a visit to the city of Hankow in Central China. When he first reached the city he did not understand the language of the people around him, and was at a loss to know what to do.

Presently he saw on the street a gentleman and lady dressed in European costume, whom he soon discovered to be the resident Japanese Consul and his wife. To his great surprise he found that they were both Christians, and he received from them a most

cordial welcome. A Japanese Christian has recently been employed in the Customs' service at Amoy, China.

In the banks, railway service, and other business enterprises, Christian young men are apparently in demand, as it is otherwise impossible to account for their frequency.

Some time last year an epidemic broke out in a small village in the province of Joshu. A Christian nurse was sent from Tokyo to assist in the care of the sick. She took the disease and died. Her peaceful, happy death made such a deep impression upon the attendant physician and others that they sent for a Christian preacher to come and tell them of a faith that could thus sustain its votaries in the last and trying hour. The doctor opened his own house for preaching, and already seven entire families have professed their faith in a crucified Redeemer.

Some eighteen years ago a colporteur went to the province of Chiba and told one of the people there about the religion of the Bible. The man was not especially impressed at the time, but since then he has gradually lost his faith in the Shinto and Buddhist worship, and the truth and value of what he then heard has grown upon him.

A few months ago he came to Yokohama and searched out the colporteur in order to hear more of the new doctrine. Then he procured a copy of the Scriptures and returned to his home rejoicing.

The following comparative tables will show the recent gratifying increase in the sale of Scriptures in Japan:—

*At the Osaka Agency.*

				Value.
During the year 1895	...	...	...	Yen 177.13
From May 1st, 1898, to May 1st, 1899	...	...	...	" 367.47

*At the Bible House.*

January 1st, to June 30th, 1895	...	...	Yen 192.73
" " " 1899	...	...	" 308.02

*Sales by Commission Sellers.*


January 1st, to June 30th, 1895	...	...	Yen 515.71
" " " 1899	...	...	" 1,699.91

*Sales of English Scriptures.*

January 1st, to June 30th, 1895.	Bibles 154.	Tests. 472.
" " " 1899.	" 499.	" 1,769.

*Union Version of the New Testament. Kuan-hua  
Translation of Acts.\**

BY MR. G. F. KOGG.

“FTER a long time, too long,” as the translators so aptly begin their preface, at last we have to welcome the first installment of the most important section of the most important work undertaken by the Conference of 1899.

What will probably strike the reader first, whether he open the book at the preface or at random, is the adoption of the usual quotation and parenthesis marks in the perpendicular columns of Chinese characters. Here is an innovation sure enough, and after the first shock of surprise, that a committee should be brave enough to do what individuals may have suggested with bated breath, we are prepared to hope that these strange marks have come to stay. After an interval it will be interesting to have native opinion of their value. Mr. Cornaby could not do better than call for a symposium from all parts to appear in his valuable journal, to which might be added a discussion of the style and of the vocabulary. Not that native opinion is necessarily to be accepted as final. The natives must be taught the use and shown the usefulness of the marks before they will be able to appreciate and benefit by them. We are prepared to hazard the hope that their verdict will be favourable, as that of the foreigner must, even should an unrestrained enthusiasm, ignoring the limits of legitimate experiment, proceed without delay to decorate the pages of Christian literature with the whole punctuating outfit of nineteenth century printing. The universally used and most popular *Soochow ma-tsz* were introduced from abroad at no very remote date. True, they are not to be found in the classics, nor in the works of the Confucian school, yet are they of the woof of the life of the people; these diacritical marks may be but one of the many subsidiary gifts which the church will bring to the Chinese.

It may be questioned, however, whether the translators have not followed the R. V. too closely in the use of the parenthesis. Thus, for example, in ii. 15, it seems to be superfluous in Chinese, though necessary in English. In iv. 36, too, it would be better to repeat *Barnabas* and to dispense with the semicircle, while in xiii. 8, a somewhat similar case, its use is to be commended. Recourse to the artificial method should be had in a minimum of cases; when an alternation is possible it should be resorted to.

\* Tentative Edition. Bible Societies, 1899.



In the Epistles, and particularly, though not exclusively, in Paul's writings, the student of the New Testament will gain most from the use of the diacritical marks. In such passages as Eph. i. 20-23, iii. 2-13; 2 Tim. ii. 26; Heb. i. 2-14, ii. 9; 2 Pet. i. 19, the parenthetical semicircles will make the passages more luminous than columns of commentary, though on the other hand, no doubt the committees will feel responsible to respect the bounds none too well defined, or indeed defensible between translation and interpretation. However the door is open now, and the class leader and teacher will be encouraged to enter in where the translator will righteously fear to tread.

Again, the committee has been well advised in putting the verse numbers in the top margin of the page, in order to facilitate reference. We may echo the hope expressed in the preface to the volume that "this new departure will soon become a general custom," though we must also note that this method is not followed here for the first time, the most excellent reference edition of the Peking Mandarin version being so furnished.

It will be noticed that the committee has exercised the discretion allowed them by the Conference in the matter of text, and that apparently without justifying the fears expressed thereon. For the most part the R. V. text (if we may use the term for convenience) is followed; its margin finding a place in what is practically the margin of the version under consideration; at any rate it is so in such important passages as viii. 39, xxiii. 30, xxiv. 7, xxviii. 16, 29. But in xxiii. 28, xxviii. 1, 13, the margin is ignored, a course hardly to be condemned, though some might have preferred to see the R. V. margin of xxvii. 37 reproduced in its place.

In xxvi. 16, A. V. is properly preferred to R. V., affording an illustration of the discretionary power above mentioned, though no doubt the committee was influenced in its decision by considerations remote enough from any conviction as to the comparative value of the texts. Xxvii. 39 cuts the knot in a not unhappy way.

Another useful device, intended for this tentative edition only of course, is one familiar to those who use Dr. Mateer's *Mandarin Lessons*. Renderings on which the committee is itself divided are presented in parallel columns, in order to evoke an expression of opinion. This strikes us as likely to have a good effect on the resulting translation. Thus in xvii. 12, for example, 尊貴 and 體面 are rival candidates to represent εὐσχημόρος beside 婦人, though it is probable both must acknowledge the superior claims of 端正.

Indeed this and the preceding verse are not happily dealt with. In the first place the wrong substantive is inserted, for native Beroeans are not in view, but the Jews dwelling in Beroea—not native Thessalonians, but the Jews that dwelt in Thessalonica.

As the passage stands at present the 他們 of v. 12 refers to the Beroceans, and the following 也 is meaningless, as though one were to say, "many in Shantung believed, and many Chinese also."

Here for the present we leave the work of the committee, thankful they have been permitted to accomplish so much for the help of the church of God, reminding ourselves again of their claim on our prayers for such part of the work as still lies before them.

In a concluding word let us give to those responsible for the production of the book no ungrudging praise. It is printed, like so many recent books, on "foreign mao-pien," a single-faced paper, against which the native product cannot hope to stand. The type is clear and the book generally a pleasure to handle.

---

## Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

---

### "Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by Rev. S. I. Woodbridge.)

(Continued from page 345, July number.)

VOL. II. PRACTICAL.

CHAPTER VI.—*Newspaper Reading.*

**E**XTOLLING the excellency of the T'ung Records, Li Han says: "If a man acquaints himself with them he will know all about the world without leaving his own door, and be able to fathom the disposition of the people without becoming an official." This saying can be applied to the Chinese and foreign newspapers of the present. Although congenial friends may be few, one can still receive instruction through the medium of the press.

Foreign countries abound with the myriads of periodicals, official and popular magazines, filled with information about governments, commerce, new inventions, the army and navy, and everything valuable. Every country is like one family, and the people of the world are thus brought into close relations. In the time of Commissioner Liu, of Canton, the newspapers published abroad were read by his encouragement, but since his time no one has imitated the useful example. In Shanghai newspapers have flourished since the time of T'ung Chi, but they have heretofore been of an inferior sort, dealing only with paltry mercantile matters and quoting very little

from reliable foreign contemporaries. The Taotai of Shanghai now translates matters of present interest every month and forwards the information to the Tsung-li Yamên and the Superintendents of Trade for the Northern and Southern Ports. But the Taotai cuts out all the disagreeable things and sends nothing that could offend or be distasteful to the Chinese government; and what he does translate is stale (two months' old) before it reaches its destination. This is no better than nothing! In 1895 certain liberal-minded men in Shanghai set up printing presses and issued much reliable information translated largely from foreign newspapers. Their example was followed by other public spirited men in all the provinces. Although the papers they published were not all that could be desired, they opened the eyes of the Chinese, waked them up from their stupor, and tore away the key of knowledge from the grasp of the blind. Then the bigoted scholar and the "hayseed" alike discovered that there are other countries besides China, and that impractical bookworm, the befogged and besmoked *literatus* found out for the first time that there is a present as well as a past. It is a mere quibble to say that these newspapers are not an inspiration and impulse to every man of common sense.

To-day the foreigners are insulting China, and disturbances at home and abroad are perilously increasing. Matters of diplomacy, war, etc., which our high officials dare not speak about above a whisper, are proclaimed aloud on the housetop by the foreign newspapers, so that the whole world hears. And not only our affairs but those of Japan, Europe, and all countries; the alliances, "coolnesses," battles, annexations, designs, plots, etc., are published, so that one can see all sides of a question and be on his guard. This is an admirable arrangement, and we thoroughly indorse the papers as being of much advantage to one's country. But newspapers possess a better advantage still. They show us our complaints. This is the best of all. Duke Huan, of T'si, died because he did not know what his sickness was, and Ts'in perished through ignorance of his faults. The blind following of custom by the people for the most part fixes the destiny of a country. We do not perceive our own faults, and if we did, would not dare to speak unreservedly about them. Every way seems just in our own eyes, but our strong neighbors come and search us out. If the Emperor and officials of our country who read the newspapers and are exercised thereby, should fear the consequences of inaction and reform, would this not make for China's welfare? Readers of foreign newspapers perceive at once that the Chinese are numerically abused. We are compared with drunkards and rotten stuff. The partition of our country by foreigners, and the question of who will play a better grab game,

are freely discussed. This talk arouses the ire of every patriotic Chinese. But stop. Let us put the question: Is it wise to be angry? Ought we not to court the acquaintance of those who frankly tell us our faults as Chu Ko did; and following the example of Chow Tsz, bewail the diseases that are eating away the life of China? An ancient saying runs: "The wise man holds on to the friends who are willing to criticize him." Let us dress this in modern apparel thus: "The wise country holds on to its critical neighbors."

#### CHAPTER VII.—*Reform of Methods.*

The terminus *a quo* of reform is the court; the terminus *ad quem* is the people. Changes of method must first be made by the Emperor, and afterwards be carried out by his subjects. Attempts at reform have been made within the past thirty years. When Tseng Wen-cheng was Vice-President of one of the Six Boards he apprized the Emperor of certain useless and cumbersome requirements in the Hanlin examinations. Had he persisted in his attempts after becoming prime minister, the Hanlin Academy in the lapse of these three decades would have turned out some men of note. But we have never heard of his doing this. Why? Because at that time the government had just put down the T'ai-p'ing Rebellion, and Tseng was in dread of the envy of certain "present-day worthies." Then Wen Wen-chung opened the T'ung Wên College and published books on International Law, etc., for the information of the public. His efforts would have produced at least some up-to-date men had they not been frustrated by a score of hyper-cautious, self-opinionated old "grandmothers" who laid their heads together and decided not to have anything to do with the T'ung Wên College, the Tsung-li Yamên [then just established], or the new learning. And why, pray? Because their better judgment had been utterly subverted by a goody-goody pack of lying Confucianists. How sad and distressing it is to contemplate the fact that the counsels of such loyal, virtuous, and powerful champions as Tseng and Wen, were overthrown by "talk," and that no one since then has staked his reputation on such enterprises?

Tso Tsung-t'ang established a naval school in Fu-kien and foreign cloth mills in Kan-suh. Shen Wen-shu also established schools, and conjointly with the Viceroys at Tientsin and Nanking, floated the China Merchants' Steam Navigation Company. Ting Wen-ch'eng built arsenals in Shantung and Szechuen. These were clean-handed and public-spirited men, and they lived at a time when the country was at peace (from the middle of the reign of T'ung Chi to the opening years of Kwang Su). Unfortunately, however, at that time China swarmed with individuals having noses



keen to smell out "heresy," and if these reforms had any successors we, the Viceroys, are not aware of it. Those who came after either closed the doors of these institutions, or so crippled them by reducing their running expenses, that they have produced no practical benefit to the country worth mentioning.

But there are certain principles in China that are immutable. We cannot change the obligations and the records, but we can change the administration of laws; we cannot change the holy religion, but we can change our utensils and weapons of war; we cannot change the sense of right, but we can change the *modus agendi* of the workmen and artificers.\*

In this dynasty there have been many innovations introduced in spite of opposition. The men who stoutly resisted the introduction of steamboats and railways, would now be the very first to resist their abolishment.

The anti-reformers may be roughly divided into three classes. First, the moss-backs who are stuck in the mud of antiquity. The mischief wrought by these old "stick in the muds" may be readily perceived [泥古之迂儒, 泥古之弊易知也].

Second, the slow bellies of Chinese officialdom, who in case of reform would be compelled to bestir themselves, and who would be held responsible for the outlay of money and men necessary for the changes. The secret machinations of these befuddled, indolent, slippery nepotists thwart all schemes of reform. They give out that it is not "convenient," and in order to cloak their evil deeds, rehearse the old chestnut, the old "stick in the mud" drivel about "old custom." And if we attempt to discover what this precious old custom in the matter of education and government is, there will be remonstrances on all sides. Old custom is a bugaboo, a password to lying and deceit. How can any one believe it?

Third, the hypercritics.

We admit that the employment of foreign methods in China has not been a success, but we cannot admit that this is due to the methods. The promoters of these foreign schemes showed no enterprise except to further their own personal and private ends. The admiralty plan failed because we were too niggardly in our appropriations and the time was not opportune. The students and court officials who were sent abroad were recalled because the government had no settled course of action, and hence no lasting benefit accrued to China. For this, mother Grundy and not the method is to be condemned. Finally, we bought the guns and machinery before we

\* The Viceroy here reverts to the past and proves from the Yih King, Shu King, Ch'un T'ien and other ancient works, that certain changes were not only desirable but obligatory and even practicable.—TRANSLATOR.

had the gunners and machinists; we put the cart before the horse, and we failed. These hypercritical talkers who decry reform on account of this failure are not acquainted with the circumstances of the case. They expected chickens before the eggs were hatched; they saw a charge of bird-shot and forthwith anticipated broiled owl. Graduates were looked for before the schools were opened, and ideal fortunes were made before we opened the mines. The times were out of joint. What one party buried, the other resurrected. Matters requiring the greatest care, caution, and tact were rushed through with the utmost precipitation, whilst questions of no importance were laid on the table. Is it to be wondered, then, that nothing was accomplished?

(To be continued).

### *The National Students' Christian Convention.*

BY SECRETARY ROBERT E. LEWIS.

(Concluded from page 349, July number).

#### IV. *Present Status of the Student Associations.*



R. LYON has gathered some interesting data in regard to the associations, and the colleges as well, in China.

Total number of student associations in China	...	...	44
" " " associations organized during the year			11
" " " students in colleges where associations exist...	...	...	4,700
" " " these students who are professing Christians	...	...	1,350
" " " students who have united with the church during the past year	...		90
" " " Chinese teachers in colleges where associations exist	...	...	250
" " " these teachers who are professing Christians	...	...	115
" " " active members in the associations			1,300
" " " associate members in the associations			620
" " " members who observe the "Morning Watch"	...	...	600
" " " members who purpose to give their lives to proclaiming the Gospel	...	...	230

Mr. Lyon observes that these figures and the reports on which they are based bring to light the following facts:—

1. That the average number of students in a college in China is about 100. This means that the association movement has been anchored in the colleges of China in the infancy of their existence; there is every reason for gratitude to God in this fact, for may we

not hope that the association will keep pace with the sure growth of the colleges and thus be able to be a strong factor in stemming the tide of infidelity and scepticism which is sure to flow into this land sooner or later?

2. That there are 33 % more associations in China this year than there were a year ago; this is a larger percentage than was true the year previous, when there had been an increase of 22 % over the year before.

3. That 40 % of the students in these colleges are either active or associate members of the associations.

4. That 29 % of the students in these colleges are professing Christians.

5. That practically all of the professing Christians in the colleges are active members of the associations.

6. That 46 % of the Chinese teachers in these colleges are professing Christians.

7. That only one of the twenty-one new government colleges in China has an association organized within it. There is, however, an intercollegiate association in Tientsin working in six others.

8. That nearly half of the active members observe the "Morning Watch."

9. That 18 % of the active members purpose to give their lives to proclaiming the Gospel.

#### V. *The Policy of the National Association.*

The outlook of association work in China is bright. The National Convention gave serious consideration to entering the open doors for work among business men, examination students, the new government colleges, girls' schools, the training of Chinese secretaries, etc. The recommendations of the Convention to the National Committee covered the following ground:—

"1. One of the most important fields to be cultivated by the association is the port cities of China, where thousands of students and young business men are living, subject to the severest of temptation, and who need much help in the struggle to live upright, pure lives. Mr. Lewis' visit to Hongkong resulted in the formation of four associations and the formation of a general committee of supervision for that field. Already steps have been taken which make it probable that a strong man will be secured this year for the Hongkong secretaryship. The need certainly warrants the effort, and we will welcome most heartily the Hongkong branches into the National Association. Similar steps should be taken at once in Shanghai, where the situation is likewise urgent.

"2. Scattered all over China in the capital cities are hundreds of thousands of young men who are giving themselves to the work

of preparing for the great examinations; at stated intervals their numbers are greatly increased by those who come up from all portions of the provinces to attend these examinations. We request the new National Committee to investigate this great student field and to institute such plans as may to them seem wise.

"3. If the two fields above mentioned are to be reached and manned, it would seem essential that some steps be taken at as early a date as possible toward the training of efficient native secretaries. We would recommend that the succeeding National Committee take up the serious consideration of this question and do what may seem to it wise toward this end.

"4. The efficiency of the travelling supervision among the associations has been so thoroughly proven during the past three years that we recommend a yearly visitation of as many of the associations as possible, in order that the present work may be effectively maintained. That an adequate expansion of the work may be made possible it is also necessary that the proposed travelling shall extend to other educational institutions than those already belonging to the movement.

"5. The weakest point, perhaps, in the work of the National Committee during the past three years has been in the matter of literature. We would recommend that in addition to carrying on the *Intercollegian* as a means of spreading information and building up the associations, immediate plans be made for the publishing of new literature along the following and other important lines: the duties of the officers and committees in the associations, courses of study for the advanced Bible classes, the significance and objects of the student Christian movement of the world, an appeal to Chinese students to give their lives, God willing, to the proclamation of the Gospel in China, etc.

"6. In view of the comparative inexperience of the leaders of the associations in reference to methods of organization, and in view of the great value of mutual conference between different associations on methods of work, it is suggested that officers' training conferences be held at different centers, where two or three of the leaders from each of the adjoining associations may be brought together for a few days for specific training in methods of association work.

"7. A large desire has been expressed by many of those interested in the education of women in China that some of the beneficial influences of the work among young men be brought into the women's schools. To this end we would recommend that a women's committee be appointed, which shall be fairly representative, and whose duty it shall be to investigate this question and to take such action as they may deem best."



### *Notes and Items.*

#### *To the Editor of the Educational Department.*

DEAR SIR: I am one of those unfortunate missionaries who find it their duty to teach geography.

But why unfortunate? Are there not excellent text-books, beautiful atlases, superb wall maps, ready to the hand of the educational missionary, in almost bewildering abundance? All the hard work of compilation, transliteration, cartography, has already been done, and the missionary has but to sit down in comfort and luxury and teach his class, reaping the harvest which others have painfully sown.

It is all true, and I, for one, am no ungrateful follower, nor unmindful of the mighty services that have been done for the present generation of missionaries by our honoured predecessors, who have provided us, not only in geography, but in almost every other branch of learning with such a splendid body of text-books and lesson-books. Nor am I blind to the noble work done by the Educational Association in fostering and perfecting this work.

And yet I will venture, in one small respect, to try to justify the term "unfortunate," which I have applied to those who have to teach geography in Chinese schools. A missionary, somewhat later in the field than myself, wrote to me recently for advice as to teaching geography. "I do not," he wrote, "know the Chinese names for the places." Now I want to ask our experienced educationalists how they would meet such an appeal as that. I felt myself very much at a loss. I had recourse to four publications, all backed by honoured names, and sought the names of certain well known places as stated in these works. These works were:—

Atlas published by S. D. K. ...	...	...	...	1885
Tenney's Geography of Asia...	...	...	...	1898
Fryer's                   "	...	...	...	1881
Davis'                   "	...	...	...	1896

I turned to Arabia and found that country had the honour of four different names; each of my authorities, no doubt with excellent reason, choosing a different set of characters from the others to represent the name.

Other names yielded similar results. "Turkey" is represented in three different ways, Siberia in three, Calcutta in four, Madras in three, Singapore in two, Australia in four, Sydney in four, &c., &c.

Now, Sir, with these facts before me how can I tell my young friend "the Chinese names for the places?" No doubt the S. D. K. could give him an answer, but then Dr. Fryer would stand up against the answer of the S. D. K. And then we should have Mr. Tenney and Dr. Davis pointing out how in many points both were wrong, and while their witness would agree on that point, yet on the question, "What is right?" these two also would be in hopeless divergence.

What are we to do, Mr. Editor? Cannot the Educational Society do something effective on this "Term Question"? Cannot geographers, before they bring out books, consult with their *confrères* and arrive at some decision which will obviate the confusion now rife? It is a serious hindrance to the progress of knowledge and tends greatly to confuse students of geography and of contemporary history. If I want to talk about France, and mention "Fa-lang-hsi," I shall probably be asked, "Is that the same as "Fa-lan-hsi."

Of course I understand the thing is hard to tackle. But it ought to be tackled, and that promptly. And surely a little difficulty will not keep the Educational Society from remedying this blemish, which is enough to make our missionary educational work a laughing stock to the intelligent Chinese.

I must trespass no longer on your space. I have written this much because I strongly feel the great need for some steps to be taken.

I remain, Sir,

Yours very sincerely,

LEONARD WIGHAM.

FRIEND'S MISSION, Chungking, 18th June, 1899.

---

The difficulty to which our correspondent has called attention is one to which the Educational Association has already given much consideration, and he will be glad to learn that at the last triennial meeting, a list of characters to represent certain sounds in transliteration, was adopted as well as a provisional list of biographical and geographical names prepared in accordance with this system. The members of the Association will receive copies of these lists in the Report which is being published, and it is greatly to be hoped that translators hereafter will use the characters proposed and transmit to the Committee on Transliteration copies of all names transliterated, that the lists of the Association may be kept up to date. The chairman of the committee above mentioned is Rev. D. Z. Sheffield, Tungchow, near Peking.—EDITOR.

## Correspondence.

### INITIALS AND FINALS OR WHAT?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the May number M. L. G. suggests a system of initials and finals for the expression of Chinese sounds; the subject seems to me worthy of fuller discussion.

The system suggested does not appeal to me as the best possible. If it can be improved, or a better one substituted for it, it should be done before this one is widely introduced.

On a cursory examination of the table of sounds some lack of philosophical exactness appears. For example *i* is  $\sim$ , *a* is  $\sim$ , but *ia* is  $\perp$ . Why not  $\sim$ , which would be the combination of the sounds and easier to write? Other similar instances are found. M. L. G. remarks he finds there is no need to represent the initial sounds of W. and Y. This surely is a proof that the scheme of initials and finals is not ideally perfect.

Again, the characters are not ideal in regard to symmetry and simplicity. The specimens given on page 250 of the RECORDER do not seem easy to write, nor do they affect the eye pleasantly. They are open to the objections urged by M. L. G. to Romanized. They are bulky, at least as compared with phonography. I am not an adept in phonography, having entirely neglected it since coming to China, but I remember it with admiration for the simplicity of its principles, the beauty and clearness of its forms, the ease with which it is learned, and the facility with which it can be adapted to rapid writing. There must be experts in the system among the missionaries. Why not adapt it to the writing of Chinese sounds? I think it

would be superior to any system I have seen proposed.

Sincerely yours,

J. L. WHITING.

### TEMPLES AS PLACES OF WORSHIP.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In not a few places in China idol temples have been given to be used as places for the worship of God. It is no doubt gratifying, and a cause for rejoicing, that each of these is no longer a place for the worshipping of *idols*, but nevertheless the question arises in some minds, "Is it right that these places should be so used?"

A friend writes as follows: "Temples formerly set apart for idol worship have been turned into halls and chapels for the worship of God. I have been very much exercised as to whether this is the right thing to do. In Deuteronomy xii. 2 we have the following remarkable instructions given by God through Moses to the Israelites concerning their attitude towards idol worship and *places in which idols had been worshipped and everything connected with the same*: 'Ye shall utterly destroy all the PLACES *wherein* the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree.' (See the whole passage). Read also chap. vii., verses 5, 25, 26. In Judges vi. 25, 26 Gideon is instructed to throw down the altar of Baal and '*cut down the grove that is by it.*' In II. Kings xviii. 4 Hezekiah removed the high places, broke the idols and *cut down the groves* (places where the idols were worshipped). Also in II. Kings xxiii. we find that Josiah broke down, burnt, and destroyed

the idol and *everything* connected with idol worship.

"To me the matter seems an important one. From the passages I have quoted and others it seems that God, 'who is a jealous God,' so utterly hates and abhors the sin of idol worship that He would have *everything* connected with the wickedness utterly and completely destroyed. This being so I do not see how we can expect His presence in a temple formerly devoted to idol worship, or how we can expect Him to accept worship offered to Him there."

The matter seems worthy of consideration. Perhaps some of our missionaries of experience could give us their thoughts on the subject.

I remain,

Yours sincerely,

"*Ut prosim.*"

We think it hardly possible to institute a comparison between the Jews and the Chinese in this respect, or to apply language intended for the former to the latter. The circumstances are too different. The Jews had their one sacred temple, and had been taught from the beginning the sin of idolatry. The Chinese have never had a temple to the true God, and are not conscious of sin in worshipping the idols. We do not see why if the idols are taken away, or even if they are properly secluded, the worship of God should not be conducted in heathen temples. We ourselves did it repeatedly in former years—in Tungchow, Shantung, Dr. Nevius having his home in the temple. The idols were still in the temple, but screened from sight.—ED. REC.

#### A VISIT TO A CHINESE PRISON.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The writer, having been informed that the privilege of preaching to the inmates of a Chinese prison is an exceptional one, would

relate a recent experience, with the hope that it may be of interest to the readers of the RECORDER.

Some of those who read these lines may be able to recall a riot that took place at Kiang-yin in 1869, as a result of which the missionaries were driven away and their personal property destroyed. The ringleader in the plot was a quack doctor who buried the body of a child on the Mission premises, and afterwards unearthed it to inflame the fury of a mob. This man confessed his guilt, was sentenced to death and died in prison. Soon after his arrest, however, he accused another man, who had seemed quite friendly to us, of having taken a prominent part in this diabolical deed. As a result this second individual, Tsiang by name, was arrested and sentenced to death. There being much evidence in Tsiang's favor strenuous efforts were made in his behalf by the parties most interested, in which faithful and valuable assistance was rendered by Consul-General Jernigan. These efforts resulted in a commuting of the death sentence to imprisonment of an indefinite duration. This man, Tsiang, is still confined in the Kiang-yin jail.

Until last winter it had not occurred to the writer that it would be practicable to visit him in prison. But, having heard that the prisoner was sick, the Master's Words, "I was sick, and in prison, and ye visited me not," came to me with irresistible force. Application was made to the magistrate for the privilege of preaching to the prisoners, and was readily granted. Accordingly your correspondent went in person to the jail, and was pleasantly received by two Chinese gentlemen, who asked me to be seated until seats could be arranged for the service. A few minutes later I was led into a small room in front of the main body of the prison. Here I found a table pre-



pared, upon which rested a Testament, hymn book, and catechism; these books had been sent to the man, Tsiang, some time previous to this occasion. Ten, or more, of the prisoners soon assembled, and a short service was held, in which they seemed much interested.

Chinese criminals are not allowed to shave their heads, and the appearance of some of these men was wild in the extreme. The clanking of their chains was also far from melodious.

Much to my surprise, however, they gave evidence of being well-fed, and seemed to be meeting their lot with a truly philosophical spirit.

Learning that some of them could read, I left them some literature, and we parted, to meet again. Since then I have visited them in company with another member of our station, and was gratified at seeing a larger number in attendance upon our service than on the first occasion.

Allow me to request the readers of these lines to unite with the writer in earnest prayer that these doubly-bound souls may be led to Him, who alone can set them free.

LACY L. LITTLE.

#### A "CALLED" NATIVE MINISTRY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I through your columns refer to a matter which is of the greatest importance to the near future of our mission work in China? I refer to the yearly growing need of a larger native ministry, a body of native missionaries, *consciously called and thoroughly equipped by God Himself*. I refer also to a further need, which is my excuse for trespassing on your space; namely, that we, as missionaries, should present to all the Christians, and especially to pupils in our schools, as clearly and vigorously

as possible the biblical teaching and examples of the divine call, so that the native church shall not be left in the dark on account of our defective teaching.

There can be no doubt that some mission-employed helpers are *not* called of God. It is true that many, we may trust most, are called of God; and in very many cases the fruit of their labors shows them approved workmen. But even they are too often unconscious of the deeper meaning of the divine call; and while consciously devoted *disciples* of Jesus, consider their *apostleship* to be from the mission! Hence, in many cases, when young men just finishing their school courses ask their advice, the missionaries, especially, if the mission funds are low, say, go into any creditable employment, make money in it, and help the cause of the Gospel by a faithful and generous layman's life. Now this advice is good for those whom God does not call to the ministry. But our older ministers seem to lack that grasp of the divine teaching and of the need of their people, which will enable them to say boldly to young men: face this question squarely, meet God face to face, and find out from Him if His will is for you to preach. If it is don't ask whether the mission can support you, or where you shall work, or how your aged parents shall be supported, but believe God and prepare to preach!

The blame for this lack does not wholly lie with the native workers. So far as my ten years' observation goes I am convinced that missionaries in securing helpers have more often taken the material at hand, choosing according to their light, than they have laid the onus on the would-be helpers of deciding with prayer and the study of God's Word whether God had truly called them. The subject of the divine call to preach has not had its due place, either in the preaching of the

pulpit or in the instruction of the schools.

At present, when many mission boards are embarrassed for funds, and "cuts" are the order of the day, the wordly inducement for young men to enter the ministry is reduced to less than nothing. For graduates from mission schools, even without English, lucrative positions are opening up. The greater need, then, that the present opportunity should be taken for presenting most clearly and earnestly and positively this question of the divine call to preach, that the solemn issue which they must settle may not be settled with blind or half-seeing eyes, but that they may settle it before God and their own consciences, "Are they called to labor for souls, or no?"

The need for men like this is growing; but the great, overwhelming need will be in a few years from now. No one doubts, from all the signs of the times, that another twenty years will witness vast movements toward Western thought and learning, and either toward or away from Christ in this land. Great numbers will want to inquire into the truth. Old and tried native workers are passing away. We need new men, many men, God-called men, spirit-filled men, separated by the Holy Ghost as well as by the church for the work to which He has called them. Let us be awake in this crisis and lead, instruct, advise, and pray with those who feel the Spirit calling them. If we do not, when the need is strong upon us, where shall we find men? God is not accustomed to perform miracles in order to relieve us of our duty.

This subject is surely worthy of discussion at the coming conference; and we younger missionaries would be greatly helped if one of the older missionaries would from his experience present the subject of how best to aid Chinese Christians to

understand and face the question of the divine call to preach.

Yours, etc.,

J. C. GARRITT.

---

BUDDHIST AND BUDDHIST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: You will be interested perhaps to know that there seems to be an attempt projected by certain Japanese to "convert" Tibetan Buddhism to the Japanese model. A Japanese bonze is now in Ta-chien-lu awaiting the arrival of some of his "*confrères*," when an attempt will be made to enter Tibet with a view to the "*renaissance*" of their co-religionists in that country. At least that is the report of their aims. But what need there is for a Buddhist mission to a people that are one and all Buddhists and want to be nothing else, is rather a problem.

W. M. UPCRAFT.

---

THEOLOGICAL TERMS, ETC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Out of the doing of, and preparation for, my theological teaching work these years past, there has arisen, or grown under my hand, a somewhat large and increasing collection of Chinese phrases or expressions used in religion, theology, philosophy, etc.

My idea originally was to collect them in a classified form for my own reference and use, but gradually I have come to the conclusion that it would be useful to many of, especially my younger, missionary brethren, if they were published during the course of the next three or four years. These phrases of course represent pretty much that amount of labor which any one man would have to give in order to dig out for himself that same

amount of information, but which it is hoped might here be offered to him ready to the hand of the preacher or teacher for instant use, so helping the just ambition of all who desire their language to be as clear and adequate in delivering their message in Chinese as in English or German, whether written or spoken.

The experience of some well known literary men in China warns me, however, that some one else may all this time be preparing a precisely similar book to fill exactly the same special need; that their effort may be a better one than mine, may be in a far more advanced state, and that they may have more time and strength than I have, to say nothing of better qualifications for the work.

This being the fear, I crave space to ventilate the project in your columns, so that any one who has such work on hand may know what I have in mind also, and communi-

cate with me, so as to compare notes on the matter.

If any one seriously believes that there is no need of, or no opening for, such a book, or can inform me where such full guidance can be readily had, I should deem myself greatly his debtor, for I am sadly in need of it continually, and have a few friends who confess themselves in the same plight after many, many years.

Or if there are many who continually find themselves handicapped for want of knowing how to say the thing they would like to say and cannot, do not know how the Chinese come at the expression of those ideas, then I should be glad to hear what they have to say; whether they think the enterprise would be a helpful one to them, or have aught to say on any of the conditions of its usefulness: it does not matter, counsel, criticism or encouragement I shall equally welcome.

ALFRED G. JONES.

## Our Book Table.

### REVIEW.

We have received copies of the Acts, Romans, and I. Corinthians prepared by the "Easy Wên-li" Company of Translators, who have "endeavored faithfully and conscientiously" to carry out their instructions to prepare a version in simple but chaste Wên-li, "aiming at a style of rendering that may be understood by men of limited classical culture." *Quid est* 文理?

A Chinese mandarin dressed in his official robes, preparatory to a reception by the Emperor, may serve as an illustration. All the details of this mandarin's outfit, from head to foot, are most carefully and punctiliously arranged. His hat is in season, his queue is newly-

plaited and laid with the proper side out (for queues have a seamy side), his robes are nicely adjusted, and his satin boots match his gorgeous garments. In fine, everything about him is severely *en regle*. We will resist the temptation to follow the comparison any further, but whilst recognizing the fact that analogies do not run on all fours, would simply state that the style of this official's outfit is 文理, unique and possibly "chaste and simple." It is at the same time picturesque, and to the foreigner inimitable.

One characteristic of *Wên-li* is the paucity of pronouns, and one characteristic of the Bible is the presence of pronouns, which are

often painfully and intensely personal. To suit the literary taste of the Chinese the style of writing must consist of stereotyped words and thoughts which run in grooves. Any change spoils the style and offends the taste. The Greek Testament would, so far as style is concerned, have been distasteful to the classical Greek writers. Its littleness and plainness are startling. Although it is little in style it is great in power of speech, and that power lies in the fact that the book was given not to be looked at but to be lived.

Under these conditions we cannot expect a Wên-li translation of the Bible to be 典雅 in style. Any version of the Scriptures will be regarded by the literary Chinese in the same way that Demosthenes, for instance, would have regarded the literary style of the Epistles of Peter or John.

The style of the book, which we have carefully examined, is clear, faithful to the Greek, and the meaning can be understood by men of "limited classical culture." The language is a *tertium quid* of Wên-li and Mandarin.

1. Considerable change has been made in the characters which are commonly used to represent proper names. We think the missionary body would prefer that these should be left alone, except in a very few instances. There is a slight indication of useless tinkering, as in Abraham, Sadducees, etc. The first character of the latter name is monstrous, and the second sickening.

2. For generic θεός, 上帝 is used in Acts; the 上 representing the capital θ. But 女神 is used for θεῶς in Acts xix. 27, and 諸帝 is made the equivalent of θεοὺς in Acts vii. 40.

3. In some places Chinese idiom is sacrificed to Greek grammar. Ἀνίστημι and its derivatives are expressed by 復起. This is ex-

actly literal; but does not the Greek mean a rising again from the dead, and cannot a person 復起 from a seat or from a bed? We should prefer 復活. 取糧 for προσλαβεῖν τροφῆς in Acts xxvii. 34 is too literal.

4. Bishop Moule's remarks about 付 seem to be just, and we regret that the translators did not see his point. 引 for ἄγω is good when the one lead acquiesces; but in such places as Acts xxiii. 10, it should not be employed.

5. 命曳之死 for ἐκέλευσαν ἀπιαχθῆναι in Acts xii. 19, and 主之手偕之 for χεῖρ κυρίου περ' αὐτῶν, will not be understood. Can a synonym for 偕 not be found?

6. Should one of the translators take passage in the sailing ship *Broad East* we would smile to find out that the real name of the vessel was the *Canton*. Paul sailed on the "Διοσκούροι," not on the 手士雙子, "The Twins of Zeus."

7. Rom. i. 20 seems to make God the author of evil in this version. 聖神 should be used uniformly whenever the Holy Spirit is meant in Rom. viii. We would suggest 跑 for 走 in I. Cor. ix. 24, and 寢 for 睡 in I. Cor. xv. 51. The whole of this beautiful chapter needs revising.

8. Acts i. 25 and Rom. xi. 25 are very awkward.

9. The style of the three books is not uniform. 上帝 is used for θεός in Acts, and 上主 in Romans and Corinthians.

We recognize the fact that it is easier to criticize than to translate a book, but the translators have invited criticism, and we are examining their work at the request of the RECORDER. There are many other blemishes in their work, which they have doubtless found out for themselves ere this.

SAMUEL I. WOODBRIDGE.



## Editorial Comment.

MIDSUMMER is upon us, and many of the missionaries have turned for a season of rest and recuperation to the various sanitariums. And it is helpful and economical when they can thus turn aside. A life of preaching and teaching and continual living among the Chinese, from year's end to year's end, is necessarily wearying and exhaustive, and he who refuses to take an occasional change and rest will eventually regret it and perhaps be compelled to labor with weakened energies and exhausted powers or take the more expensive trip to native land.

• • •

AND the places where one may find the needed rest are rapidly multiplying in China. It is but a few years since Japan seemed the only place for a great many. Now there is, first, perhaps, Kuling, near Kiukiang, where they are said to expect at least a thousand guests this summer, all told, and not all missionaries.

Perhaps Pei-tai-ho comes next, on the northern coast near the foot of the Great Wall. If Kuling has the high altitude and mountain air, Pei-tai-ho has its sea bathing and ocean breezes.

Then there is Ku-liang up in the mountains back of Foochow, said to be a delightful resort and easy of access for those who live in that region.

Of Moh-kan-shan, some one hundred and fifty miles west of Shanghai, it is perhaps rather early to speak enthusiastically, but if one may judge from the reports of those who have spent a summer there, the place bids fair to supply a much felt need for this part of China. Already we

hear of there being some sixty adults and forty children there, and all that prevents a great many more is simply want of accommodation. Building is going on apace, and we expect a few years more will witness hundreds gathering there every summer.

\* \* \*

AND these resorts become not only places of rest, but by conferences, and Bible study, and contact and intercourse with one's own nationals and those of kindred faith and sentiment, the spiritual and intellectual life may be greatly stimulated, and the year's work thereby made much happier and more fruitful.

REFERENCES have been repeatedly made in these columns to the Annual Conference of Foreign Missions Boards held in New York last January. Within the past few weeks the neat 168-page pamphlet containing a *verbatim* report of the papers and discussions has been widely distributed over China. Among the most interesting topics presented was the very live one of "Special Objects," in the form of a report of a committee of five, and which covers thirteen pages; the discussion comprising two more. The committee went about their work in a very thorough manner, proposing a series of seventeen questions covering every phase of the question to ninety-five different missionary societies. It is instructive to learn that of these ninety-five only forty-five made any reply at all, although the associated body sending out the inquiries represents all the

principal missionary societies in the U. S. and Canada. It appears that the approximate average of work supported by givers to special objects is twenty-five per cent., and is generally on the increase. Twenty-seven out of forty-five replying Boards frankly admit that they have in this matter no "policy," and fifteen others are divided between different methods of dealing with such funds. Fifteen other questions remain, and not one of them is answered by all the Boards which reply to the first two; the number failing to impart any information whatever varying from one (in the case of three inquiries) up to fourteen (in the case of three more questions.)

This is truly extracting information with a corkscrew which breaks off leaving the cork *in situ*. But the replies to the inquiries to which answers really are given, are such as to justify the comment of Dr. Arthur J. Brown, the chairman, who candidly observes: "The result was chaos—utter, appalling chaos."

The paper immediately preceding this report was by Robert

Speer on the "Science of Missions." It is a popular impression that "science" is "knowledge reduced to order," and if Mr. Speer or any one else has any orderly knowledge on the subject of special objects now would seem to be a good time to make it known.

MR. JONES, of the English Baptist Mission in Shantung, informs us that he has handed over the publication of his *Mission Reader* (義學新法) to the Society for the Diffusion of Christian Knowledge, who have accepted it, and purpose continuing the issue of the book, probably under a new name; the first edition of 2,500 copies having been sold out.

Previous to the transfer Mr. Jones had been enabled by the kind help of his colleague, Dr. J. R. Watson, of Ching-chow Fu, to make many corrections in the text, which will be found very much improved, while the style of the printing is to be altered, so as to make the book much more compact, in the hope of bringing it within the reach of greater numbers, without in the least impairing its effectiveness.

## Missionary News.

### *Anti-Opium League in China.*

#### *Contributions.*

Previously reported	...	\$130.71
Horace A. Randle	Ping-tu	3.00
Wm. H. Sears	"	3.00
C. W. Pruitt	Hwang-hien	3.00
L. Moore	Tungchow	1.00
A. B. Hartwell	"	.50
W. F. Seymour	"	2.00

L. Vaughan	Chefoo	1.00
H. W. Luce	Tungchow	1.00
M. A. Snodgrass	"	1.00
C. W. Mateer	"	2.00
W. M. Hayes	"	1.00
J. P. Irwin	"	1.00
J. E. Lindberg	Kiaochow	1.00
F. A. Rinell	"	1.00
姚清溪	Soochow	5.00

Total, ... \$157.21

The Chinese will give if we will only ask them. The Editor kindly mentioned in the July RECORDER that one Chinese gentleman had given \$50.00. He was right, only short of the number. No less than *five* Chinese gentlemen have each handed me \$50.00; three have given \$30.00 apiece; one \$25.00, and as to \$10 subscriptions they number over a dozen. Of the \$982.00 raised by the whole Anti-Opium League in China so far I have collected \$538.00 from Chinese friends in Soochow, Nanzing and Shanghai. Let some one else try his hand in this direction. Will soon have translation of Opinions of over 100 Physicians on Opium in China ready, and money will be needed for printing.

W. H. PARK, M.D.,

*Treasurer.*

It has been decided to hold a missionary conference in Pei-tai-h'o in August next. The dates fixed are 17-22 of that month.

A general invitation is given to all missionaries to attend this conference. Accommodation for such will be as far as possible provided. Early notice of intention to be present should be sent to the secretary or any member of the Provisional Committee.

The committee appointed are:—

Rev. F. E. Simcox, Chairman (of the A. P. M., Pao-ting-fu.)

Rev. J. H. Pyke (of the M. E. M., Tientsin.)

Rev. T. Bryson (of the L. M. S., Tientsin.)

Rev. J. Goforth (of the C. P. M., Chang-te-fu, Honan.)

Rev. G. D. Wilder (of the A. B. C. F. M., Tung-cho.)

Mr. R. C. Forsyth, Secretary (of the E. B. M., Ching-chou-fu, Shantung.)

The postal address for members of committee is "Rocky Point," Pei-tai-h'o, via Tientsin.

The programme, as soon as it can be arranged, will be published.

For the Committee,

F. E. SIMCOX, *Chairman.*

R. C. FORSYTH, *Secretary.*

STATISTICS (CANTON CENTRE) FOR 1898.	Ordained Missionaries.		Lay Agents.				Mem- bers. 1898.	Ad- mis- sions. 1898.	Chapels.	Schools.	Pupils.	Native Contribu- tions.
	For.	Nat.	M.	F.	Foreign.	Native						
American Board, C. F. M.	2	1	—	3	17	8	584	278	15	14	250	*6,375
" S. Baptist Mis.	3	8	2	10	13	7	1251	296	8	22	411	996
" Presby. Mission	10	3	5	8	44	19	2259	572	36	23	531	*{1,132
Berlin Mission	9	1	4	—	72	1	942	406	—	24	509	1,136
Church Missionary Society	6	1	3	11	24	13	633	111	9	21	877	1,474
London Mission	2	—	2	—	11	7	564	62	12	5	60	334
Scandinavian	3	1	—	1	6	1	67	14	1	2	48	21
United Brethren	2	1	6	4	8	3	43	24	2	5	83	23
Wesleyan	5	4	1	2	35	19	1259	364	8	18	480	1,291
	42	20	23	39	230	73	7602	2126	91	139	3249	15,687

\* Includes grants of land and contributions of Chinese in America.